

BIBLE MONITOR

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JANUARY, 2005

NO. 1

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

RISE O MY SOUL

Rise, O my soul, pursue the path
By ancient worthies trod;
Aspiring, view those holy men
Who lived and walked with God.

Tho' dead, they speak in reason's ear
And in example live;
Their faith, and hope, and mighty deeds,
Still fresh instruction give.

'Twas thro' the Lamb's most precious blood
They conquered ev'ry foe;
To his almighty pow'r and grace
Their crowns of life they owe.

Lord, may I ever keep in view
The patterns thou hast giv'n,
And ne'er forsake the blessed road
That led them safe to heav'n.

-John Needham

A SERVANT'S HEART

The new year is coming. What will it bring into our Spiritual journey? Will we drift along the same way we have through past years? Will we decide that we must do something different this year if we want this new year to be different than past years? These are decisions we face at the beginning of this year.

What changes do we need in our lives? Do we need to establish a right relationship with God through Jesus Christ? That is the basic decision that we all need to make. Without that relationship there is no hope for a life that will please either God, others, or ourselves. A life without Christ as Savior and Lord will be a life devoid of servanthood. Without the forgiveness of sins a life is centered on self because

the burden of sin will hinder any effort to live a life pleasing to God. As we bear that burden we do not have the strength to do anything of value for ourselves or others.

Once this basic question is settled, we can be productive in the Lord's vineyard. The best work that we can do will never merit salvation, but once we have gotten right with God, He expects of us the best that we can give. He expects not only our worship and devotion, but also our service. Serving requires that we have hearts willing to serve others. Too often our heart's desires are only for that which will make us more comfortable and happy. We can not be servants if we think only of our own desires.

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It is not easy to be a servant. We realize that when we consider the nature of servanthood. It requires giving of ourselves, even when we do not want to give. It takes a decided choice to follow Jesus to have a heart that will permit us to serve.

Jesus set the pattern for us. As Christians we are to be the imitators of Christ. As we read of His ministry we read of One who gave Himself when it was not convenient. If we are imitators of Christ then our service should duplicate His service. As we read the Gospels we learn of His method of service.

He met with people to heal, counsel or instruct them when it was not convenient. He would call the children to Him when His disciples thought it was time to move to other activities. His time was valuable so He was willing to share it with those who would seek His help. He would heal where others thought it inappropriate. He healed on the Sabbath, in the synagogue, with mud, and by the laying on of His hands, all to the consternation of the Pharisees and scribes.

He met with the publicans and sinners, who were shunned by the religious leaders of the day. He spoke to the common

people with parables they could readily grasp rather than with the theological jargon of the Pharisees. Consequently the common people heard Him gladly which caused the Pharisees a great deal of anxiety and jealousy.

He was willing to stay long with the crowds who followed Him. He knew some were there simply for the "fishes and loaves", nevertheless He was willing to continue with them in hope that at least one would learn the lessons He was sharing with them.

As we see Jesus' heart of concern shared with the people of His time, are we inspired to have similar hearts of concern? Are our hearts, the hearts of servants? Are we more interested in our own well-being, our own material advantage, our own property, our own comfort, than we are in serving others? If we have a servant's heart how will we show it to others?

There are many avenues of service available to those who truly have a servant's heart. While that servant's heart may lead to service on a mission field away from home, it may just as well, lead to service within the immediate neighborhood. It

may mean for Officials a greater concern for the members of their flock. It may mean a "cup of cold water" for someone in need in the community. It may mean sharing financial resources to support missionaries on far away fields.

A servant's heart may bring inconveniences into your life. You may not be able to have or enjoy all that you desire. As you consider that possibility it may seem unfair or a great loss, but the servant ends up with blessings and joys that are unknown

by the majority of those professing to follow Christ.

Being a servant must be the result of the work of the Holy Spirit within your heart and life. The Spirit must be allowed to direct you in His ways not your own. The title of ownership of your life must be given over to God. You must learn that being a servant means that Christ, not you, is the master of your life.

Are you ready to be a servant? Is your heart set to serve?

M.C.Cook

HOW GOD LEADS THE CHRISTIAN

The world through which the Christian makes his journey toward the city of God grows increasingly more complex. Many false paths seek to lure the pilgrim from his determined walk in the will of God. The Christian life is defined by the New Testament as a way. The gate to that way is found through Christ alone. Jesus said "I am the way, the truth and the life." (John 14:6) The new convert must do more than walk through the gate. He must walk in the way. To walk in the way is to follow Christ. The scripture says of Christ that He did always those things that

pleased the Father.

To walk successfully in the way the believer needs guidance to apply the will of God to every circumstance of life. He must learn what the Father wills in all he does. There can be no dichotomy which seeks to do the will of God in some aspects of life and then neglect to seek His will in the rest of life. How can the Christian know the will of God and apply it in the personal life, the family life, the church life and the work life?

The scriptures have as a major function the illumination of God's will. The Psalmist said,

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105) Scripture provides the long range light on our whole pathway and then throws light on each detail as we walk the path with God. The blessed Holy Spirit not only illuminates our way but He leads the believer in every step he takes. "For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:14) One of the privileges of Sonship is to be led by the Spirit. God knows Christians need guidance in the decisions that face them everyday. His provision for illumination and guidance is both complete and available to those who choose to rely upon the Holy Spirit.

While the blessing of divine guidance is for every child of God not all enjoy this privilege. There is a sense in which guidance is conditional. The Old Testament account of Abraham's servant dispatched to find a bride for Isaac helps put the doctrine of divine guidance in perspective. Abraham's servant was a man of prayer and brought all the details of his journey before the Lord. Genesis 24 relates the remarkable way in which God led his servant to

the right place at the right time. When the servant stood before the family of the proposed bride he said, "Blessed be the Lord God of my master Abraham, who has not left destitute my master of his mercy and truth: I being in the way, the Lord led me to the house of my master's brethren." (Genesis 24:20) In this verse is found the fundamental condition of divine guidance. Notice the servant's testimony, "I being in the way, the Lord led me..." Abraham's servant was where he ought to have been. He was in the way doing his master's will with his whole heart. He was walking in all the light he had and could therefore trust God for all the light he yet needed to finish the journey.

The believer who neglects the full routine of walking in the way will find his plea for guidance unanswered. Certain spiritual qualities keep one in the way. The Psalmist said "The meek will he guide in judgement: the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." (Psalm 24:9-10) It was meekness and obedience that kept Abraham's servant plodding in the difficult way before

him. God saw him in the way, heard his prayers and guided him with incredible exactness into the center of the will of God.

Being led by the Spirit is a norm for the Christian. But if he grieves the Holy Spirit by wandering out of the way the blessing of guidance will be lost. Full surrender is the first step to knowing the will of God worked out in all our affairs. The sec-

ond step is the daily searching of the scriptures for light on our way in general and light on each foot step in particular. Constant prayer is the third step. The reward of such careful walking in the way is the guidance of God in things both great and small.

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BUILDING GOOD RELATIONSHIPS

Durable houses and buildings are built using good quality sand, cement, stones, gravel, bricks and blocks. Also good and durable relationships require a number of things to be established. A community without good relationships is characterized by disagreement, quarrels, fighting, hatred, jealousy, backbiting, selfishness, envy, divisions, heresies, wrath, witchcraft and murders. Read Galatians 5:19-22. We should live in peace, love, unity, harmony or in good relationship with all people we meet, live with, work with, and learn with, our neighbors, missionaries, families, employers and employees. This will help us to live happily and do our work success-

fully. To enhance the growth of the church and to edify the body of Christ, we need to create good relationships with all the people.

Jesus gave us a good example in life. Whenever He met people, He made them feel at home. He created good relationships with Jews and non-Jews. We can see Him creating a good relationship with a Samaritan woman. Read John 4:7-30. He told stories which taught good relationship. Read about a Good Samaritan, Luke 10:27-37. He restored peace between enemies. He made those rejected by the society to be accepted. As Christians we are all Ambassadors of Christ. Let us put on the mind of Jesus Christ

and do what He could do to others if He could be here today. Today the Church of God comprises people with different cultures, financial abilities, races, academic levels, professionals, and status. But all these people are accepted by God regardless of their differences. Acts 10:34-35. We may see people being different but God views everyone the same.

There are some obstacles to good relationships as I have observed in the recent days. The biggest enemy to good relationships is Satan. Satan is always close to us and he would like to see us leading to bad relationships. He will always try to bring his tools such as; tribalism, nepotism, racism, churchianity and partiality. These things make us unsuccessful in building good relationships. When we interact, Satan will make sure that each one of us remembers his historical background to hinder our good relationships. As we have an opportunity to fellowship with people of different races, we should be careful how we handle and treat one another. Matters relating to race relations, race prejudice and cultural relations between different groups need to be consid-

ered within the total context of the significance of the family of the Living God. If we are not careful enough we may be tempted to disregard other people and think that they are not real people as we are. Discrimination on the grounds of race, nationality, culture and social status is a practical denial of the essential unity of the human race and the Church of Christ. Perhaps the basic feeling which underlies all prejudice and discrimination is fear, pride and self-esteem. Fear may not be consciously realized and it may be rationalized, but we need to ask ourselves this question, "When I meet someone different from myself – perhaps in color, appearance, dress, culture, speech and manners – what is my first reaction?"

Christians are the Light of the World. Matthew 5:14-16. We should therefore shine to Americans, Asians, Europeans, Australians and even Africans by doing good to them so that we can influence good relationships with all people of the world. For what we experience in life and read in the Bible we can create good relationship with others when we:

Accept and help them,

Accept their views or opinions

Share with them our possessions and experiences

Apologize to them when we wrong them

Forgive those who wrong us

Control our emotions and anger

Tell them the truth

Remain humble

Avoid exploiting them

Value them as human beings

Sympathize with them when they have problems.

We should observe some things in order to create and retain good relationships with other people: be responsible and play our role effectively in society and within the Body of Christ, keep the Commandments of Christ, do good to all people, love all people including enemies, judge not, be merciful, condemn not and pray to God for peace. You can read Luke 6:30-38. Remember we are all the children of God, though some people still think that the African Continent has no people but rather monkeys, apes, gorillas, chimpanzee and other arboreal animals. Such people believe that Africans are still undergoing evolution and they

expect the Africans to be fully evolved to human beings at least five hundred millions years to come. This is a false philosophy. Africans are people. We are wonderfully and fearfully made. We are also made in the image of God just like all other people you have ever met in your life. And we deserve to be treated as human beings but not as the Australopithecus, Homo Habilis, Homo Erectus, and probably the Zinjathropus.

Jesus our Lord and Master gave us a good lesson in Matthew 25:31-46. It is encouraging to read that everything we do to other people, whether it be good or bad, we are but doing all unto Jesus and we one day shall give an account of what we do to others. The clear picture is seen in Luke 16:19-31. The rich man neglected building a good relationship with Lazarus. Lazarus was a beggar just like some of us. He was sick and full of sores on his body. He was laid at the gate of the rich man and was fed with the crumbs which fell from the rich man's table. He would fight with dogs over the crumbs and the dogs would lick his sores. The rich man was not concerned about him. He did not care to treat

Lazarus, he did not dress him, he did not give him a drink and he did not give him food. So their relationship was spoilt, hounded and ruined. The rich man feasted sumptuously everyday and he was comfortable with life like some of us today. When the rich man wanted to build a good relationship with Lazarus it was too late for him. What are you waiting for to build good relationships with other people? Don't do good tomorrow, for tomorrow you never know. Do what you can now!

King Saul did not understand how to build a good relationship with David. Despite the good things David did for Israel and the fame he brought to the King himself, Saul was jealous and determined to kill David. Instead of rewarding David for the good work of leading Israel to defeat enemies, Saul was envious of David's success. Saul feared that David would become the next king of Israel instead of his son Jonathan. Envy and jealousy are enemies to good relationships. Jonathan was wise and understood the plan of God. He decided to establish a good relationship with David and made a covenant with him for his future life. Because

of their good relationship, God used Jonathan to save the life of David. Good relationships can save our lives and promote our status in the society. We should learn to listen to others advice because no one is a master of all trades.

God created human beings after all other creation. He was happy and in a good relationship with man. He came down to the Garden of Eden in the cool of the day to fellowship with man. God entrusted man to keep and dress the garden. He gave man a command to guide him while he lived in the garden, Genesis 2:15-17. Adam and Eve lived happily, peacefully and in harmony with God. Satan was envious of the relationship between God and man, so he found ways to spoil the relationship. He convinced man to disobey the command of God by eating a fruit from the forbidden tree of the knowledge of good and evil. This created a bad relationship between God and man and as a result hard life and suffering of human kind started, a punishment from God, Genesis 3:14-24. Finally man was banished from the beautiful Garden of Eden and man and God were at logger heads. Satan

was happy because he had achieved his objective.

However God is merciful and kind to humankind. He tried to renew and restore man to a good relationship with Him. He started by making a covenant with Abraham, gave out the Ten Commandments to guide His people, sent His prophets to warn people and tell them the perfect plan and the will of God for them, sent His Only begotten Son, Jesus Christ to reconcile us back to Him, John 3:16; Romans 5:10; Ephesians 2:14-17. He sent preachers to preach His Word everywhere in the world, has made His word (Bible) available to us and has provided His Holy Spirit to guide us, remind us, teach us, comfort us and to convict us when we go wrong in life. It is now our responsibility to respond to God's will so that we re-establish a good relationship with Him. Good relationships with other people are important as well, if we want to relate well with God. Remember, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in

him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." I John 2:9-11. Nevertheless, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" I John 4:20. Finally, "Whosoever hateth his brother is a murderer: and ye know no murderer hath eternal life abiding in him....But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I John 3:15-17.

Therefore I want to encourage our brothers and sisters in America to come to Africa and serve God. Don't be afraid. We have God's people in Africa and God wants you to come and serve them. Read Joshua 1:5-9 and prepare to come to Africa.

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WHY A LEADERSHIP CONFERENCE

Acts 2:42, "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers."

With joy we own thy servant, Lord,
Thy minister below,
Ordained to spread thy truth abroad,
That all, thy name may know.

O may he now, and ever, keep
His eye intent on thee:
Do thou, Great Shepherd of the sheep,
His bright example be.

With plenteous grace his heart prepare
To execute thy will;
And give him patience, love, and care,
And faithfulness and skill.

Inflame his mind with ardent zeal,
Thy flock to feed and teach:
And let him live, and let him feel,
The truths he's called to preach.

As showers refresh the thirsty plain,
So let his labors prove:
By him extend thy righteous reign—
The reign of truth and love.

-James Montgomery
Brethren Hymnal #217

First let me share with you a few indisputable facts: The plural, unsalaried ministry is made up largely of married men with children and regular jobs and homes, who endeavor to find

time to pray, study, preach, visit, as well as serve in various church offices and on boards. Many, laden with an overabundance of work, often say, "I do not have time," when ap-

proached with added duties. The Book of Acts shows us that there was no predetermined plan, no man-made agenda, in reaching the untold thousands for Christ in a few short months. Man cannot reach out to unsaved people unless he is filled with the Holy Spirit of God. These are indisputable facts. Let us have some more.

A brother's responsibility to his fellow brethren is to love them, bring the Word to them, and build them up in the most holy faith. The world is made up of millions (nay, billions) of people who will spend eternity either in Heaven with God or in Hell with the Devil and his angels. The purpose of the Christian is to point these souls to Jesus and tell them of His power to save them from sin. The purpose of worship leaders is to point their audience (those that hear them) to Christ and to edify the Body of Christ.

Occasionally the leaders (on which most of the work of the church falls) lose their focus and must be assisted by others qualified to do this, in finding their focus again. A lot of work and prayers go into any type of conference, but if someone can be steered back into focus and if someone can be led back into

the Word of God, then all the work is worthwhile. Not everyone will allow themselves to be influenced by a meeting such as this. It cannot be made mandatory, but so far enough brethren have seen its value and felt its effects to allow it to continue.

The impression of this writer, who is ALWAYS skeptical of something new, is that we can ALWAYS benefit from something that gives honor and glory to God and is presented within a strong Biblical framework. We saw that the key conclusion of the Leadership Conference was that in order to be successful in God's work for the increase of His kingdom is to be filled with the Spirit of God. (Ephesians 5:18, "...be filled with the Spirit.") The infilling of the Holy Spirit was the supreme impetus in the Book of Acts account of the New Testament Church and the infilling of the Holy Spirit has to be the energy behind the work of the twenty-first century Church. The work of the Leadership Conference was to properly focus on the needs at hand and to show Biblically how those needs can be met. We believe that this was achieved.

By way of personal testimony we can say that we were caught up in the work of the

church: maintaining earthly buildings, studying in order to prepare a lesson or a message, and meeting deadlines. We were beginning to forget why we were here in the first place: to point souls to God. The Conference helped to steer us back to where we should be and give us a vision of the lost and reinforce the need of Jesus in our heart

and lives.

Not everyone that needed to be was there, but it was a start. Only God knows what seeds were sown and what good was done. We do not pat ourselves on the back. It is to God's Glory.

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TOLERANCE, COMROMISE AND ASSIMILATION

"Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he wrought evil in the sight of the Lord; but not like his father, and like his mother, for he put away the image of Baal that his father had made. Nevertheless, he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom." II Kings 3:1-3

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as

for the people, so also for himself to offer for sin." Hebrews 5:1-3

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." I Peter 3:8

The word "tolerance" has taken on an entirely new meaning in our day. It has brought about many strange teachings, practices and accusations. "Judge not lest ye be judged" has been so badly misquoted that the real intent of the words has been almost completely lost.

First of all we should be tolerant to everyone. We should be tolerant of "the ignorant." We should never ridicule or act cruel (actually showing self-righteousness) towards those who have never come to the saving knowledge of Jesus Christ. This in-

cludes those "horrible" individuals who practice homosexuality and lesbianism. It includes the drunkard, the thief, the prostitute and any other immoral or unacceptable act you can name that an individual is caught up in. We want to be very clear; we are speaking of **the individual**, not their sin!

We should be tolerant of those who are "out of the way," those who have fallen victim to false religions, in which some call themselves "Christian" and others who do not. It is not our place to try to pass legislation (as was done in early America) to outlaw such anti-God works. If we work along with such an individual we should give them the same type of respect we would like from them. To accuse an individual of being a murderer just because his or her religion may allow such actions is not a true Christian virtue.

Perhaps greatest of all we should be tolerant of other Christians. It is not our place to condemn anyone to Hell who acknowledges the person and Deity of the Lord Jesus Christ. We must be pitiful of those who earnestly seek to live a Christian life but fail to obey the teachings of Holy Scripture. We must have compassion on those who

struggle with a temptation while truly attempting to live a Christian life. We must be courteous to those who are not in agreement with our understanding of church standards. Most of all we must love as brethren (which includes the sisters).

Unfortunately, we, to a large degree, have gone from tolerance to compromise. Jehoram put away the images of Baal but taught the people that they could worship the true God **in the way that pleased them**. Some have gone as far as not only tolerating homosexuality but accepting it as merely an alternate lifestyle, **even acceptable for those in church leadership**. Fewer and fewer things once considered sin are not forbidden by those in the church but in place of this they have compromised to the point that each individual decides for themselves if it is sin! We, as the church as a whole, have compromised with the world to the point where it is very difficult to distinguish the one from the other.

The final goal of the unity in diversity teaching is assimilation. Prophetically this is known as the one world religion. We have changed "be ye all of one mind" according to the teachings within the Word of God (espe-

cially the New Testament) to let each man decide for himself how he wants to worship God. We have twisted "But let every man examine himself" into "there is no need for leadership, rules and teaching on spiritual matters".

We will answer to Almighty God if we ignore the need for tolerance. God will judge us if we choose to compromise His Holy precepts. Someone is going to give account to God if they allow our young people (and

older ones as well) to believe it does not matter **how** we worship as long as we are worshipping the True God.

May each of us examine our own heart on these matters? It should cause us to tremble to realize we can "put away the worship of Baal" and still "wrought evil in the sight of the Lord."

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SILENCE

"To every thing there is a season, and a time to every purpose under the heaven," says the Preacher in Ecclesiastes (3:1-7), "a time to keep silence and a time to speak."

Few lessons are harder to learn than how and when to do these two things. The thought of speaking one's mind promises relief, but the act not infrequently leaves one dissatisfied and conscience-stricken. Silence, however, can be cruel. Many suffer because of the silence of those who should speak. When Joseph interpreted the dream of the butler in prison, he said, "Think on me when it shall be well with thee, and shew kindness, I pray thee,

unto me, and make mention of me unto Pharaoh, and bring me out of this house...Yet did not the chief butler remember Joseph, but forgot him." (Gen. 40:14, 23.) Not till two full years had passed, and Pharaoh was troubled by a dream, did the butler say, "I do remember my faults this day." (Gen. 41:9.)

Breaking the long silence is sometimes an urgent duty. Somebody may be suffering because we have not spoken the promised word to another or answered the letter that called for an early reply.

That was a great moment when Nicodemus had the courage of his convictions and asked the Sanhedrin, "Doth our law

judge any man, before it hear him?" (John 7:51.) What a contrast to the cowardly silence of Christ's own disciples when His enemies determined to crucify Him!

There is a silence that is sullen and sinful, a silence in which the heart broods to its own hurt and the discomfort of others over imagined wrongs. A New Testament example is found in the attitude of the elder brother in the parable of the Prodigal Son: "And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots thou hast killed for him the fatted calf." (Luke 15:28-30.)

There are too many people with the elder son's spirit, suddenly silent until expostulated with, and full of unjust accusations when condescending to speak. What a difference it would make to many homes and many churches if all grouchiness were crucified and the new

life in Christ were fully freed to serve unto the uttermost!

Unconfessed sin has a way of playing havoc with the soul of a saint. "When I kept silence," says the Psalmist, "my bones waxed old through my roaring all the day long." (Ps. 32:3.) "He was silent as to confession," says Spurgeon, "but not as to sorrow." So many professing Christians are silent as to Christ but loudly critical as to the church and its members.

How we feel the joy of broken silence when the Psalmist says: "I acknowledged my sin unto thee, and mine iniquity have I not hid I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Ps. 32:5.)

After such experiences we do not wonder at the closing words of the Psalm, "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

There is, however, a silence that is golden. It is said of Dr. Alexander Whyte, "He had a great gift of silence." In his "Les Miserables" Victor Hugo says of the Bishop, "He knew the time to be silent, he also knew the time to speak."

The cultivation of a sympathetic, understanding silence is

just as essential as the cultivation of speech. There is nothing so boring as a steady stream of talk unrelieved by pauses and opportunities for others to share in the conversation. Yet some good and gifted people are guilty of this very thing. There are Christian leaders who seem unable to listen to any voice but their own. What signs of impatience some show in conversation! While they are talking they expect us to be all ears, but when we respond they have that faraway look that humiliates us with the sense of the unimportance of what we are saying.

Many religious gatherings, especially when convened for business, are made a weariness to the flesh by people who seem to talk for talk's sake. A denominational secretary, writing a biographical sketch of a deceased minister, says, "It may be truthfully said that he guided the conference in its labors, and many and many a time he got it out of difficulties and into quieter waters after a noisy debate."

In this connection it is interesting to turn to the Acts of the Apostles and read of the council at Jerusalem. At its opening, we see that there was much disputing, questioning or debate;

but later, we read: "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered." (Acts 15:12-13.)

It is sometimes a Christian duty to hold one's tongue and just "listen in." There are times when tacit consent accomplishes more than wordy approval.

There can of course be a silence that is embarrassing. Such silence sometimes takes possession of the prayer meeting. The causes are varied. There may be a general tiredness; a worldly spirit; lack of preparation upon the part of the leader, a critical attitude manifest among the people; the presence of a domineering, unsympathetic person; enmities, jealousies; unconfessed and unrepented sin, and other evils that grieve the Spirit of God.

A silence born of the Spirit is never disconcerting, except to those who need to come under conviction, but makes for true and holy fellowship; and blessed are the people who can therein discern the quiet presence of their Lord.

Gray would have to go a long way today to find inspiration for those lines of his "Elegy":

"Far from the maddening
crowd's ignoble strife
Their sober wishes never
learn'd to stray;
Along the cool sequester'd
vale of life
They kept the noiseless tenor
of their way."

With the increase of tourist travel, the silent places of the earth are daily decreasing in number. The blatant honk of the motorist's horn harshly shatters the sacred silence of many a sanctuary every Lord's day. Happy indeed are the people who can still find zones of untroubled silence for prayer and meditation and the hearing of the Word of God.

In one of his autobiographical confessions, Mark Rutherford sadly wrote: "Thousands of men and women superior to

myself are condemned, if that is the proper word to use, to almost total absence from themselves. The roar of the world to them is never lulled to rest, nor can silence ever be secured in which the voice of the Divine can be heard."

Evidently there is large room for ministries of quietness, ministries that make it possible for people who live all their days in a noisy world to say, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul." The ministries of quietness might perhaps lead to the opening of church doors now closed six days out of seven, the weary souls might turn from earthquake, wind, and fire conditions of the world.

Selected from the January
15, 1945 issue of the
Bible Monitor

GOD MADE THEM HOUSES

This was of midwives who feared God, and did not as the king of Egypt commanded them, but saved the men children alive. Ex. 1:17.

God is able to deliver the Godly in times of great danger, and is still able today.

Some who were delivered

Gen. 6:8-9, "But Noah found

grace in the eyes of the Lord. Noah was a just man and perfect in his generations, and Noah walked with God." So Noah was delivered from the flood.

Lot was delivered. II Peter. 7, 9a, "And delivered just Lot, vexed with the filthy conversation of the wicked; The lord knoweth how to deliver the godly out of temptations..." Abraham's prayers for Lot were answered.

Moses, who was born in a time when all boy babies were to be killed, was protected. God chose him to deliver the children of Israel. Read Exodus through Deuteronomy.

The children of Israel were protected by the blood. Ex. 12:22-23, "And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto

your houses to smite you."

Hezekiah and Judah were delivered from the king of Assyria because he prayed. Please read II Kings 19:14-37. Hezekiah's life was extended because he prayed. II Kings 20. Read also Isaiah 36, 37 and 38.

Jeremiah 1:8, "Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord." And Baruch, Jer. 45:5, "And seekest thou great things for thyself? Seek them not; for, behold, I will bring evil upon all flesh, saith the Lord; but thy life will I give unto thee for a prey in all places whither thou goest." To Ebedelech, Jer. 39:15-18. Because he put his trust in the Lord, and delivered Jeremiah from the dungeon, God promised to deliver him from those who would have slain him.

We pray that God will deliver us from evil. Matt. 6:13, Luke 11:4. He delivered us from wrath, I Thess. 1:10.

Deliverance for Israel. Rom. 11:26.

So let us trust God to deliver us from all evil, for He is able to deliver thee.

God bless you all,
Brother William Carpenter

THE BEATITUDES

S. N. McCann

WHAT OTHERS SAY ON MOURNING

"Blessed are they that mourn: for they shall be comforted." Matt. 5:4.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him." Psa. 126:5, 6. Mourning is the expression of sorrow caused by some real or imaginary loss, defect, failure, lack, or grievance. A loss of friends, property, health, a good name, or any other real or imaginary good, may cause great sorrow and bitter mourning, especially when the cause of the loss could have been avoided. Mourning because of failures that could have been avoided is but an expression of remorse that may lead to a reformation and thus to blessedness.

Mourning because of failures that cannot be avoided is but a form of murmuring and cannot lead to anything good. Mourning because sin has been found out is often real sorrow, but it is a sorrow that carries with it a curse instead of a blessing. It is a sorrow that hides the real

man under the cloak of hypocrisy; a sorrow that never works any real reformation in the life. Mourning for sin and not for the results of sin has the promise of comfort. When one begins to feel the real sinfulness of sin and begins to mourn because of its very nature, he is blessed — blessed because he realizes his real nature. Having nothing in his nature to commend him to God, he mourns because of sins, because of unworthiness, because of slow progress in the divine life. His mourning for sin is not suffering because of it, but loathing even the garment made spotted by the flesh. Such mourning drives the soul to God and not to deeper darkness, where there is no comfort. Such mourning causes a reformation, a work of purifying to be carried on and not a mere covering up, a hiding of sins where comfort never comes. Such mourning is joined with a real hatred of sin, and sinful nature, and carries with it the comfort that comes from progress in the divine life.

The world says, "Blessed are they that have a good time,

that laugh, that revel, that prosper." The world and Christ are diametrically opposed to each other in nature, spirit, and purpose. The world cannot understand Christ, neither can it understand how comfort can come to those who mourn. Jesus shows that real blessedness, real comfort, is above and beyond the world's selfish reach. "Blessed are they that mourn" is so different from the carnal nature that it is never understood by the worldly Christian. The giddy world, with its fashions, can never win the one who finds comfort in mourning. Its gay society has no charms for the blessed who mourn. Riches and honor are but empty, soulless attractions to one who is in such a state that Jesus calls him blessed.

The state described by this second Beatitude, if realized by the church, would settle all questions of dress, amusements, and privilege. These things, with the love of the world, the lust of the flesh, and the pride of life, would not be loved nor followed. Jesus says, "Blessed are they that mourn," but many of his professed followers say, "Blessed are they that are happy and worldly, that seek pleasures in

reveling and laughter."

Jesus describes a state of mind and heart in this second Beatitude that belongs to every newborn child of God; a state of mind and heart into which we must fall, or lose our comfort and joy in the Christian race.

The teaching of Jesus struck the Jew as well as the world very strangely when he said, "Blessed are they that mourn." The Jew was looking for a King who would rule in splendor, who would be full of revelry and worldly show. The sayings of Jesus must have sounded very strange, and especially this one. No wonder they could not and would not receive him as their Messiah.

Neither is it any wonder that the worldly-minded of this day will not have Jesus as their Lord and Master.

To be poor in spirit naturally leads to mourning, because so weak, so imperfect, so slow to grow in the divine image. If the Christian world could only realize their poverty, even in the face of their great possibilities, there would be great mourning, deep soul sorrow. What are we in comparison to what we might be? How far are we behind our possibilities? How little are we

doing for the world's uplifting? Well may we mourn our state, our condition, our lack of progress and not seek comfort in failure.

"Jehovah hath anointed me to preach good tidings unto the meek;...to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified." Isaiah 41:1-3.

Real soul mourning glorifies God, because of the happy results that follow upon the one who mourns. Sin in others, and especially in the church, causes deep sorrow and real mourning to the true child of God. It is the real hatred of sin caused by the new life that makes the "groanings which cannot be uttered" audible to him who "searcheth the hearts." The one who really mourns because of

sin in others and in the church will not be harsh and cruel to the sinner, however much he loathes his sins. A feeling of tenderness and sympathy will go out to the one whose weak and unfruitful life is in so much need of comfort.

This feeling of sympathy, this inward groaning for the sins of others, gives a point of contact that carries power from God to lead to soul comfort, both in the one who sympathizes and in the one in error.

There can be little of real honest sympathy, of soul mourning for others, until we have in some true measure mourned for our own real soul poverty. To see ourselves, as we truly are before a holy God, gives us such a vision of our real natures that we feel less than the least of God's chosen. We can easily regard others as better than ourselves and still mourn our poverty as well as theirs. "Blessed are they that mourn; for they shall be comforted."

LEADERSHIP CONFERENCE 2004

Lord of the harvest, bend thine ear,
In Zion's heritage appear;
Oh! Send forth laborers filled with zeal,
Swift to obey their Master's will.

Our lifted eyes, O Lord, behold
The ripening harvest tinged with Gold;
Wide fields are opening to our view,
The work is great, the laborers few.

Led by thine own almighty hand,
Let Zion's sons, in many a band,
Arise to bless the dying race,
As heralds of redeeming grace.

-Hymns and Sacred Songs #193

"When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matthew 9:36

Just a few thoughts come to us two days after the 2004 Leadership Conference. It convened at 9:00 A.M. on November 12 at Bethel meetinghouse. About fifty-five leaders were in attendance. The theme was, in essence, building up the Kingdom of God and we began on Friday morning with prayer and a message by Brother Keith Bailey, "Having a Passion for Reaching the Lost." After this tremendous challenge we broke up into discussion groups. Many confessed their inadequacy in the face of this challenge and we set about discussing our need for the Holy Spirit

and one another and how we can reach out to the world.

On Friday afternoon we heard Brother Dale Meyers speaking on outreach to our communities, which indeed is an unfulfilled need that we must address as a church. There was much good admonition and constructive discussion afterward.

Friday evening brought a message by Brother James Meyers, "Developing a Servant's Heart" from Psalm 126. We were grateful that the Brethren SPOKE FROM EXPERIENCE. They know how to reach people and were not shy about helping others. With the witness of the Holy Spirit leading and directing there is no better way to learn.

Saturday began with prayer and "Serving in Our Congregations" from Brother Dennis St.

John. Much emphasis was placed on staying on track and not getting distracted from the important work of souls. We must strengthen our local church and use it for a base from which outreach can be attained.

Brother Bailey spoke on "Serving in Other Cultures." Eminently qualified, he pointed out that other cultures are coming to us. It is no longer a matter of choice whether or not we go to them, yet we will still need to go on foreign fields. There are many ways to serve on the mission field here at home. He also discussed how to deal with being called to another country. Do we have the compassion of Christ? Our discussion groups talked much about the barriers present in dealing with other cultures. But, "perfect love casteth out fear," and with a heart for God we can, with His help, do great things.

Our Conference ended with two thought-provoking messages. Saturday night Brother Robert Carpenter spoke on "Passing on the Missions Vision to the Next Generation." Previous generations did it and we must continue their work. Sun-

day morning Brother Jeremiah Johnson preached from Luke 5, "Launch out into the Deep." This admonition still rings in our ears and may it ever do so.

Our mind took us back about thirty years to a revival meeting at the Old Miller House on Sterret's Gap in Cumberland County, Pennsylvania. This writer was young and impressionable then. The preacher, Brother Ray Wagner, made a statement that we have not forgotten: REVIVAL IN THE CHURCH NEVER STOPS. Is this the case with us today? Will the impressions left us at the Conference be engraved in our hearts and allow us to reach out to those without Christ?

We were grateful for the opportunity to reacquaint ourselves with beloved brethren, as well as learning to know brethren we had never met. We went as a student, willing to learn. May God help us to apply the things we have heard and may God Bless the work that it may grow as we grow in His Grace.

Brother Lynn H. Miller
70 Round Barn Road
Newmanstown, PA 17073

WRITER'S WORKSHOP

Sponsored by the PUBLICATION BOARD of the DUNKARD BRETHREN CHURCH

To better serve the Brotherhood a workshop will be conducted in each district. The sessions will be open to both men and women. Youth interested in writing are urged to attend. If you have Christian friends interested in writing they are welcome to register for the workshops. The Bible Monitor joins in this project with the hope that many more of our members will use their writing gifts for the glory of Christ. We thank God for those who faithfully write for the Bible Monitor and look forward to many new writers taking up this important ministry for Christ and His church.

To make these workshops more available to the Brotherhood one is scheduled in each district. The same format will be used in each district with a team of three presenters to conduct the sessions. The host church will provide the meals and lodging. Each workshop will begin with registration on Friday at 3:30 P.M. Supper will be served at 5:00 P.M. and the first workshop session will begin at 6:00. The remainder of the Friday

schedule is as follows:

- 6:00 P.M. Devotions and Opening instructions
- 6:30 P.M. First Session: **Possibilities for Christian Writers**
- 7:30 P.M. Break
- 7:45 P.M. Second Session: **The Craft of Writing**
- 8:45 P.M. Announcements and Dismissal

Saturday Schedule

- 8:00 A.M. Breakfast
- 8:45 A.M. Devotions
- 9:15 A.M. Third Session: **Understanding the Rules of Style**
- 10:15 A.M. Break
- 10:30 A.M. Fourth Session: **Re-writing and Self-editing**
- 11:45 A.M. Lunch
- 1:00 P.M. Fifth Session: **Evaluation of Manuscripts**
- 2:00 P.M. Announcements and Dismissal

Books will be available for purchase on various subjects of interest to writers. Care has been taken to secure material consistent with the convictions of the Brethren.

An exciting feature of the workshops will be the opportunity to submit a manuscript you

have written for evaluation and possible publication.

The following manuscripts may be submitted:

1. General Article 500-700 words
2. A Bible Study 500-700 words
3. One or more poems (each on a separate sheet)
4. Children's Story 300-500 words
5. An Article for Youth 300-500 words
6. Article on Dunkard Brethren Teaching 500-700 words

Manuscripts must be on an 8 1/2 by 11 white sheet double-spaced.

Put name, address and telephone number on the upper right corner of the first sheet. All manuscripts must be in by February 27, 2005. Send to the following address:

Dunkard Brethren Publication Board
C/o Keith Bailey
36 Friendship Circle
Dayton, Ohio 45426

MARRIAGES

HEISEY-NOECKER

On July 24, 2004 Sis. Rita D. Heisey and Bro. Lyndell S. Noecker were united in marriage. Parents are Bro. Steve and Sis. Rene Heisey and Bro. Richard and Sis. Sylvia Noecker. They were married at the West Fulton Dunkard Brethren Church by Bro. Fred Johnson. The Nuptial message was given by Bro. Kenny Wilkerson. The couple's address is 120 S. Madison Street, P.O. Box 174, West Unity, OH 43570

AUNGST-BRUBAKER

Sis. Angela May Aungst, daughter of Bro. Jeffrey and Sis. Kim Aungst and Bro. Nelson Ray

Brubaker, son of Mr. and Mrs. Nelson Brubaker were united in marriage, September 18, 2004 at the Bethel Dunkard Brethren Church. Their address is 33 Parkside Inn Road, Bernville, PA 19506

BURKHOLDER-MARTIN

Sis. Fianna Hess Burkholder, daughter of Bro. Michael and Sis. Elma Burkholder and Anthony Jerel Martin, son of Floyd and Janice Martin were united in marriage, September 25, 2004 at Little Swatara Church of the Brethren, Bethel, Pennsylvania. Their address is 259 West High St., Womelsdorf, PA 19567

OBITUARY**MARGARET B. BURTNER**

Sister Margaret B. (Smith) Burtner, 87, died Sunday, September 5, 2004 at the York Hospital. She was the wife of Bro. Clair M. Burtner, to whom she was married for 68 years on December 19, 2003.

She was a daughter of the late Arthur and Flossie Smith. She was a good Christian wife and devoted homemaker, and a

member of the Shrewsbury Dunkard Brethren Church.

Sister Burtner is survived by a son, Barry Burtner, a grandson, Glen Burtner, and two great grandsons.

A funeral service was held, September 10, at the Olewiler and Heffner Funeral Home with Elder Paul Hartz officiating.

The Clair Burtner Family

NEWS ITEMS**MINISTERIAL LIST CHANGE**

The new address of Bro. Jason Reed is 888 Stouchburg Road, Myerstown, PA 17067.

your love and prayers.

May God bless you for sending all those beautiful cards.

- Sister Ruth Lawver

Shrewsbury Congregation

THANK YOU

I want to thank my Sisters and Brethren who sent me all those birthday cards for my 93rd birthday.

You will never know how it blessed my soul to get all these birthday cards – even from those I do not know. Thank you very much for thinking of me and for

THANK YOU

Thank you for all my birthday cards for my 89th birthday. It was a nice surprise, and I really appreciated all of them.

God bless you,
Brother Clair Burtner

ADULT SUNDAY SCHOOL LESSONS FOR FEBRUARY 2005

Feb. 6 – Heirs of God Through Christ, Enticed by Bondage – Gal.
4:1-15

1. How can one who has tasted of the good things of God return to sin?
2. How does one achieve a relationship with God?

Feb. 13 – The Bondswoman or the Freewoman - Which is Your Mother
– Gal. 4:16-31

1. Verse 19 shows Paul's burden for the souls of men. Contrast the Law and Christ with this verse in mind.
2. Which IS your mother?

Feb. 20 – In Christ Jesus Neither (insert issue of choice) Avails
Anything, But Faith Working Through Love – Gal. 5:1-15

1. In verse 1, what is the writer calling "the yoke of Bondage"?

2. How can one who has been under grace be satisfied with being under the law?

Feb. 27 – The Best Defense Against the Lust of the Flesh: Walking in the Spirit – Gal. 5:16-26

1. How do we walk in the Spirit? See Eph. 5:18
2. How do we deal with lust? See James 1:14-15

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR FEBRUARY 2005

Feb. 6 – Widow's Mite – Mark 12:41-44; Luke 21:1-8

1. Compare the widow's offering to those of the Scribes and Pharisees.
2. What can we compare in our lives to the sacrifice of the widow?

Feb. 13 – Five Loaves, Two Fishes – Matt. 14:14-22; Mark 6:31-44;
Luke 9:11-17

1. Why did Jesus tell the disciples to feed the people?
2. What is the significance of the 12 baskets of fragments?

Feb. 20 – Contentment – Prov. 15:1-6; Phil 4:10-13; I Tim. 6:3-10;
Heb. 13:5-6

1. Explain I Tim. 6:6.
2. Compare I Tim. 6:8 with I Tim. 6:9.

Feb. 27 – The Light of the World – Isaiah 9:2; John 8:12; Matt. 5:14-16; II Cor. 4:3-6; Eph. 5:11-17

1. What is light's effect on darkness?
2. What is Christ's effect on sinners?

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BIBLE MONITOR

VOL. LXXXIII

FEBRUARY, 2005

NO. 2

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LORD LEAD THE WAY

Lord, lead the way the Savior went,
By lane and cell, obscure,
And let our treasures still be spent,
Like his, upon the poor.

Like him, thro' scenes of deep distress,
Who bore the world's sad weight,
We, in their gloomy loneliness,
Would seek the desolate.

For thou hast placed us side by side
In this wide world of ill;
And, that thy foll'wers may be tried,
The poor are with us still.

Small are the off'rings we can make;
Yet thou hast taught us, Lord,
If given for the Savior's sake,
They lose not their reward.

-Wm. Crosswell

FULFILL THY MINISTRY

"And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Colossians 4:17.

The apostle Paul was concerned about the churches he had established where he had preached the Gospel. He often wrote letters to these congregations, answering their questions, establishing them in the faith, wishing them well and encouraging them to do better. He tried to establish them, so they would not be moved by their enemies, without and within.

Often, near the end of his letters, Paul would mention certain members by name. He wanted to encourage and steady them for the task ahead. Sometimes he mentioned kindnesses that had been ex-

tended to him by certain believers.

At the end of his letter to the Colossians, Paul mentioned one of the ministers who had been installed to serve there. However it seems that Archippus was not fulfilling his calling. Paul was concerned that Archippus was reluctant to proclaim the Word, to teach and serve as expected. Perhaps from fear, lack of encouragement or some imagined slight, he was not fulfilling his calling. Paul reminds Archippus that the calling was from the Lord not just the congregation. Fulfilling that calling was not only for his own good but for the good of the congregation and to the honor of God.

Archippus was not fulfilling that calling. Paul wanted him to

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be active. Paul knew that not all ministers have the same talents. He knew the Lord calls men through the congregation to the ministry for various reasons. He knew that the Lord calls some for their ability to speak publicly. Others are called because they are good and safe counselors. Some have talents more evident in private than in public. Some have administrative ability. Some know how to serve in little ways that encourages and builds up the members of that congregation. Whatever the talent of Archippus, he was not using it as the Lord desired. Paul encouraged him to take up the work, despite the discouragements or hindrances. If the Lord called him to the ministry, the Lord would enable him to serve.

Archippus is not the only one who has faltered in his calling. Others, whether called to the public ministry or not, have failed to fulfill their calling. Perhaps there has been opposition, in the home, in the world or even in the church. Perhaps disagreeable events have brought discouragement. Perhaps there has not been the response expected before entering upon the work. There may be many rea-

sons felt within, even if never verbalized, why one would not make the needed effort. It is hard to tell how many have failed to fulfill the calling of the Lord.

It is not only those who labor publicly who may fail in their fulfillment of their heavenly calling. Many in the pews have a calling as well. The call may not be the call of the congregation to an official position. It may be a private calling to some task. Perhaps God has given a talent that needs to be shared with others. Consider what talents have been shared by the Lord with those who do not fill an official position. Many have a ministry of prayer, others have a talent for singing, others can teach, still others are able to give financially in a way that brings glory to God. These talents may not always be publicly evident but are shown in private ways that bring encouragement to the needy and instructs the unwise. Those who have these talents may not always be willing to use those talents, for they feel they do not have a worthwhile talent. Since their talent may not be officially recognized they feel reluctant to use it. Yet how much good is done by the Marys and Marthas of this age? Though they have

no official position yet they are able to serve whether in the classroom or the kitchen.

These private talents may not be readily recognized by those around us, yet they are needed. It would be a shame for them to not be used, since they are a calling of the Lord. The prayer warrior, the knowledgeable teacher, the enthusiastic song leader, and the cooks in the kitchen are all needed to

fulfill their calling.

Do you have a calling from the Lord? Although it may not be a public calling, recognized by the congregation officially, it is an expression of Christian service. Do you need to be reminded like Archippus needed to be reminded by Paul to use that talent to fulfill your heavenly calling?

M.C.Cook

"PETER AND PRECIOUS"

Charlie, who was sixteen years old, felt the calling into the ministry.

Not long afterward, he and a companion were invited to participate in a Sunday night cottage service in the village of Taversham. While traveling to the house, Charlie turned to his friend and wished him God's blessings on the sermon for that night. His friend turned and said, "But I'm not preaching! I thought you were. I have never preached before, can not do it, and will not do it. If you don't preach, there will be no sermon."

Charlie's heart skipped a beat or two and his mind raced to find a solution. He had never preached a sermon and was unprepared to do so now. All the

while they were drawing closer to the cottage. The boys reached the cottage where the service was ready to begin. All too soon it came time for the message. Charlie finally stood up and read from I Peter 2:7, "Unto you therefore which believe he is precious."

To everyone's surprise, most of all his own, it was a wonderful message. He did not flounder or stumble, but the words flowed like water running in the stream. Afterward those that were present made mention of the message and its delivery and wondered how old he was. Charlie told them not to mind his age but to think of the Lord Jesus Christ and how precious He is. Those simple farming

families had just enjoyed the privilege of hearing the first sermon of Charles Haddon Spurgeon.

Peter and Precious! How precious was Christ to Peter? As we examine this word "precious" we find Peter used it more than any other New Testament writer. We will find that in his two letters he used the word seven times. I believe Christ was very precious to Peter.

There are various things that we may call precious to us. We can think of "precious moments" of our life that bring forth "precious memories". There may be things that we call precious because of the cost they were to us as well as the value of the item. From a rare cabinet to a rare car. From a rare coin to rare china. Many times the fewer there are of a certain thing the more "precious" it becomes. Gold, silver, and platinum are considered precious metals. Diamonds, rubies and sapphires are considered precious stones. Sometimes we may call children precious, and so they are.

But let us for a few moments examine what Peter called precious in his two letters that he wrote.

1. Precious Trials: I Peter 1:;7
2. Precious Blood: I Peter 1:19

3. Precious Living Stone: I Peter 2:4
4. Precious Corner Stone: I Peter 2:6
5. Precious to the Believer: I Peter 2:7
6. Precious Faith: II Peter 1:1
7. Precious Promises: II Peter 1:4

1. Precious Trials: I Peter 1:7, "That the trial of your faith, being much more PRECIOUS than of gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." Peter tells us here that the trials that we encounter in this life are more precious than precious metals such as gold, which will perish. The trials will end but they will, if we allow them to, strengthen us in our spiritual life. How often do I call a trial "precious"? Peter did because he realized what their intent was. They are to prove us and to bring praise to our Lord and Saviour Jesus Christ. The word "precious" in this verse refers to "something of great value".

2. Precious Blood: I Peter 1:19, "But with the PRECIOUS blood of Christ, as a lamb without blemish and without spot." If we

go to verse 18 we find that Peter again refers to precious metals of silver and gold but they cannot redeem us. There is only one thing that can do that and it is something that in many so called "religious" people, has dried up and is seen as nonessential, it is the PRECIOUS BLOOD of Jesus the Christ! He was that lamb without blemish and there was no other that could redeem us. Does that not make Him "precious" to you and me?

The word "precious" in this verse means "costly".

3. Precious Living Stone: I Peter 2:4, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and PRECIOUS." He is a precious living stone that was examined by men and rejected, but chosen by God.

The story is told of the burning down of the ancient great library of Alexandria. Only one book survived and it was thought to be a dull and uninteresting one. It was sold to a man for just a few pennies, but he soon discovered that it was probably the most precious book in the world. On the inside of the back cover a few sentences had been written revealing the

secret of a stone that could change anything that it touched into gold.

The inscription said that this stone of great price could be found somewhere along the shore of the Black Sea among the countless other similar stones. There was one difference however: all the stones were cold to the touch, except the one which was warm, as though it was living. Rejoicing in his good fortune, the man sold all his possessions, borrowed all the money he could, and set out for the shores of the Black sea. There he set up his tent and began his "needle in a hay stack" search for this stone.

As he moved along the shore, he picked up one stone after another and if it felt cold he would toss it into the sea. Hour after hour, day after day, year after year he carried out his painstaking search. One day as he was habitually going through his routine, he picked up a stone and it was warm to the touch but through sheer force of habit he threw it into the Black Sea!

The meaning of "precious" in this verse and verse 6 refers to "something held in honour due to being of great price".

4. Precious Corner Stone: I

Peter 2:6, "Wherefore also it is contained in the scripture, Behold I lay in Sion a Chief Corner Stone, Elect, PRECIOUS: and he that believeth on him shall not be confounded." Men have rejected Jesus because they want to build their lives like they want to. But we must build upon the Chief Corner Stone. To many, He has become a Stone of Stumbling.

5. Precious to Believers: I Peter 2:7, "Unto you therefore which believe he is PRECIOUS." The song writer says it well:
Precious Jesus, O to love thee!
O to know that thou art mine!

Jesus, all my heart I give thee,
If thou wilt make me thine.

Jesus, Jesus, precious
Jesus, O to know that thou art mine!

Jesus, Jesus, precious
Jesus, Make me, keep me wholly thine.

6. Precious Faith: II Peter 1:1, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like PRECIOUS faith with us through the righteousness of God and our Saviour Jesus Christ." The term "like precious faith" means "of equal value, equally precious". If a person has obtained the pre-

cious faith of Jesus Christ, then he is acceptable to God no matter who he is. No discrimination. We receive the highest and most valued privilege in the world, to live in the presence of God forever. If that faith of Jesus Christ is so precious to us then should we not guard it and protect it as a prized possession?

7. Precious Promises: II Peter 1:4, "Whereby are given to us exceeding great and PRECIOUS promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Promises come so cheap. Once again during the past election, we have heard promises thrown out as if they are cheaper by the dozen. But here in this verse the word "precious" means "costly and dear". These precious promises that we receive from our Heavenly Father are not cheap, undone, lip service, verbiage. To have this privilege of being born again, new creatures in Christ, filled with the Holy Spirit, is so precious. To have the promise of eternal life in a place that has been prepared for His children, oh how precious! Oh, when we think of the price that was paid to pardon us so we can be par-

takers of these precious promises, it should prompt us to praise and proclaim none other

than His name!

In His Love,
Brother Ray Stuber

GREETINGS FROM KENYA

As time of our departure drew near, our desire to return to Kenya grew, as we contemplated meeting Brethren and Sisters and those whom we have learned to know and love.

We took our departure on December 28, leaving behind the beauty of the largest snowfall that we have had in years. We arrived in Detroit where we met Brother Fred and Sister Diane Pifer. We enjoyed a very good, smooth flight to Amsterdam where we met Brother Merle and Sister Cindy Sweitzer. We had about a four hour layover, then boarded KLM #565 heading towards Nairobi. After a nice meal and a much appreciated two hour sleep, we found ourselves flying over the great Sahara Desert, passing Cairo and Luxor and looking to the east towards the Red Sea (it could not be seen but was shown to be in that direction on the screen.) Our mind reminded about the children of Israel possibly living and roaming in that very area years ago.

Without a doubt they never could have comprehended the thought of several hundred people flying overhead as one great flock. It makes us think of the many inventions of man. I suppose we would look at it as change and progress.

Seven hours and forty five minutes after leaving Amsterdam our plane touched down at the Nairobi airport. Now we are in Kenya where there is no hurry. It seemed that it took almost as long to get our luggage as it took to fly from Amsterdam to Nairobi. One and one half hours later we had all of our luggage except for the Pifers. Their luggage arrived four days later at the Mission. This seems to be a pretty common occurrence here in Nairobi. We were met by Ray Noecker, Jonathan Pifer and Hosea. We stayed at the Mennonite Guest House in Nairobi overnight. The next morning we met with Joseph Ugutu, Bishop of the St. John Everlasting Gospel Church, which is our cover

church. After a few other business errands, we headed out for the Mission, arriving there at 8:00 P.M. We were welcomed by a host of the native Brothers and Sisters and the rest of the mission staff.

The next morning was the beginning of annual meeting. Daily programs were 7:00 A.M. morning worship, 8:00 A.M. breakfast, 9:30 A.M. worship services, 1:00 P.M. dinner, 3:00 P.M. worship service, 6:30 P.M. supper. There were no evening services except Sunday because of the political unrest in the area. I was impressed with their promptness over seven years ago when the mission was started.

The singing was beautiful, the sermons were heart searching, very inspiring, and well accepted by all. There were two hundred twenty plus in attendance. Breakfast consisted of

chai and bread. Dinners and suppers were ugali, skuma, rice, beans and mixed vegetables.

Sunday evening, there were sixty-nine gathered around the communion table, with over one hundred onlookers. Our prayer would be that many of those would be around the tables next year. Brother Fred Pifer officiated. Our hearts overflowed with joy to see the spiritual growth and development in the church here in Kenya.

Monday morning we met for morning worship, breakfast and bidding farewells as the members of the churches of Ortum, Chapcornishwa and Chesabet took their leave for their homes. It was an annual meeting and lovefeast that will long be remembered.

In Him,
Brother Paul and
Sister Mary Stump

A TALE OF TWO VISIONS

In the early stages of a series of meetings concerning mission outreach, God granted two visions. In the first vision everyone present was moving swiftly through the meeting room toward the exit doors exuberantly proclaiming, "Let's Go!" In the

second vision, coming a few minutes later, the same group was moving slowly through the same room towards the same exit with heads bowed in fear and trembling, crying out, "Lord help us."

If anyone has an interpreta-

tion impressed upon them, please share it with me.

The thoughts that followed for me were: A certain amount of ambition, desire, exuberance, and "Let's go" is not only okay, but desirable. However, it must be encircled by seeking God in fear, trembling, and asking for His help and direction.

We may be few in number,

but it is exciting and inspiring to be part of a group that God has called to do His work. A work that proclaims the gospel message to peoples that are thirsty for and seeking God. The words of the song say it well. "Little is much when God is in it."

With God's help "Let's Go!"

Brother Roger Swihart

Quinter, Kansas

NEWS ITEMS

2005 GENERAL CONFERENCE

The Lord willing, 2005 General Conference will be June 4 through June 8 at the Maranatha Camp Grounds near Maxwell, Nebraska. Details will follow.

Brother Jerry Moss

NOTICE

I would like all reports from the various boards by April 1, 2005. I need all queries and other business for 2005 General Conference in my hands after each District Meeting, April 10, 2005, at the latest. Thank you.

Milton Cook
Writing Clerk of General
Conference
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BIBLE MONITOR

The Publication Board decided at their November meeting to publish the Bible Monitor in split column format. This format first appeared in the January, 2005 issue. This format will continue through the July, 2005 issue. A final decision on the format to be used will be made by the Publication Board at the time of 2005 General Conference. Please let the Board members or the Editor know your preference before Conference.

SHREWSBURY,
PENNSYLVANIA

Everyone is welcome to join us for a week-end meeting, March 11-13, 2005. Bro. Lloyd

Lorenz from Plevna, Indiana will be the speaker. The theme will be "Christian Ethics".

Brother Terry Stump

WALNUT GROVE, MARYLAND

On September 29, 2004, Brother Leonard Wertz from Quinter, Kansas started the revival meetings for the Walnut Grove Congregation, ending October 3, 2004. The Theme for the revivals was "Bigger Christians in a Smaller World". The following was the theme song, which we sang at the beginning of the service each night.

Lord, Take my Life and Make
it Wholly Thine,

Fill My Poor Heart With Thy
Great Love Divine.

Take All My Will, My Passion,
Self, and Pride;

I Now Surrender, Lord – In
me Abide.

Our Messages were:

Wednesday- "Developing A Christian Standard of Excellence"

Thursday- "Christian Distractions"

Friday- "The Critic"

Saturday- "Behavior Modification"

Sunday AM- "Face the World with Christian Courage"

Sunday PM- "Meeting Change In The New Age"

Brother Len showed us how to be *Bigger Christians In A Smaller World* with these inspiring messages.

Once again we were unable to have Lovefeast due to the conditions of our basement. We had a covered dish noon meal at the nearby Kingsdale Fire Hall. With everyone bringing several dishes we were richly blessed with food. After the meal we went back for a 3:00 PM service which closed the meetings.

We were glad that Sister Ronda was able to be with us also. May the Lord Bless Brother Len and Sister Ronda in their service for the Lord.

Sister Sarah Musselman, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR MARCH 2005

March 6—Dealing with Sin in the Body, Restoration through Relationship- Gal. 6:1-18

1. What would qualify one to be called spiritual, and how do they go about restoring those who have been overtaken in a fault?
2. Are there issues like circumcision that get us into trouble today?

March 13 – God's Good Pleasure Includes an Inheritance with Guarantee- Eph. 1:1-14

1. What has made it possible to be accepted in the beloved?
2. Explain the earnest of our inheritance. What is the purchased possession?

March 20 – Paul's Prayer for Enlightened Eyes – Eph. 1:15-2:3

1. Is it within our ability to understand what has been done in our behalf without personal revelation from God?

2. Do we really comprehend the magnitude of our sin and how far away from God we really are without Jesus Christ?

March 27 – RESURRECTION SUNDAY – Luke 24:1-35

1. They were seeking the living among the dead. How do we keep the wonder, glory, and power of this occasion alive in our personal experience?
2. Is it possible to begin at Moses and all the prophets, and lead someone to Christ?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MARCH 2005

March 6 – The Woman with the Box – Matt. 26:1-13; John 12:1-11

1. What is more important than giving to the poor?
2. Does this box in some way represent the treasures and affections of our heart?

March 13 – Abundance – John 10:9-10; Phil. 4:18-19; I Pet. 1:1-5

1. If we have gained much wealth of this world, have we experienced the abundant life?
2. We know that we have received mercy and grace in abundance, but what does that mean to us in practical terms, and what is the difference between the two?

March 20 – Our Study – Deut. 17:19-20; Isa. 34:16-17; John 5:34-47; Acts 17:10-13; II Tim. 2:13-15

1. What are some of the promises to those who are into the Word daily?
2. How can we rightly divide the Word of truth, when there is so much confusion about it today?

March 27 – The Resurrection – Luke 24:1-31

1. Who was the first to arrive at the tomb and what did they find?
2. We may wonder why the two walking to Emmaus were so blind to Jesus' identity, but in what ways might we be blind to His presence and working in our lives?

STANDING INFORMATION 2005

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on the decisions or positions of the Church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper will be excluded.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed.

GENERAL MISSION BOARD

The following tracts are free. Please order from closest distributor:

Marlin Marks
3027 Acorn Lane
Red Lion, PA 17356

Paul Stump
10340 North Diamond Mill Rd.
Englewood, OH 45322

Fred O. Pifer
1734 240th St.
Adel, IA 50003

Milton Cook
1138 East 12th St.
Beaumont, CA 92223

Why Triune Baptism

Plain Dressing

Which is the Right Church?

The Service of Feet Washing
as a Religious Rite

What Shall I Do with the
Commandments of Jesus?

The Lord's Supper

The Doctrine of the Prayer Veil

The Brethren's Card

Do You Want Salvation?

Bible teachings

The Sabbath – Its Origin and
Observation

PUBLICATION BOARD

BIBLE MONITOR (Monthly)

\$5.00 per year in advance

BRETHREN HYMNAL

(hardback) \$9.00 each

\$105.00 dozen plus postage

Church Manual \$1.00 each

The Bible Outline

\$.45 each; \$5.10 dozen

The Old Testament History

\$.55 each \$6.50 dozen

The New Testament History

\$.55 each; \$6.50 dozen

Minutes of General Conference in One Volume

\$4.25 each plus \$.35 postage

No Charge for the Following:

Polity Booklet

Instructions for Applicants

Baptismal Certificate Blanks

Credential Blanks

SUGGESTIONS FOR CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the Editor and the writer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.
2. Place your name and address at the close of the article. We deem it appropriate to sign as Brother or Sister.
3. Do not make sentences too long. A number of short sentences are better than a long involved sentence, which is difficult to punctuate and in which the real meaning of the writer's thought may be lost.
4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations into paragraphs. Set these apart from the rest of the article by indenting the first line of each paragraph about the space of three letters.
5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words such as "thot" for "thought", "2" for "two", "&" for "and", or "etc." for "and so forth".
6. Write, type or print on one side of the paper. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least a one inch margin on each side of the sheet.
7. Use direct quotations for the Scripture references. Please copy wording and punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter, and verse. "Jesus wept." John 11:35.

8. Frequent mistakes we find: "beleive" for "believe", "recieve" for "receive", "ore" for "or", or "&" for "and".

9. In submitting selected material give the name of the author and publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least sixty days prior to the date of that issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in the News Items, such as local Sunday School officers, District Meeting delegates, minor local church property improvements and items, "In Memoriam".

12. Read these, then write.

FIXED COMMUNION DATES

Third Sat. March – Quinter, KS
Sat. before Easter – Pleasant Home, CA

First Sat. April – Dallas Center, IA

Second Sun. April – Englewood, OH

Third Sat. April – Grandview, MO

Last Sun. April – Bethel, PA

First Sun. May – Waynesboro, PA

Third Sun. May – Lititz, PA

Fourth Sun. May – Shrewsbury, PA

First Sun. October – Walnut Grove, MD

Third Sun. October – Lititz, PA

Fourth Sun. October – Englewood, OH

Last Sun. October – Bethel, PA

First Sat. November – Pleasant Home, CA

First Sun. November – Shrewsbury, PA

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GOSSIP, BOTH VERBAL AND BY MAIL

A. Elders, other officials and all others are admonished that being busybodies in othermen's matters is contrary to Scripture. It should not be indulged in, as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about those matters.

B. When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is the talking over and planning by groups, what to do or how to move in particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or anyone else.

E. Talking or circulating of what was done in council, either to members, who were not present, or to outsiders, is irregular and un-Christian and should not be indulged in.

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LOCATION OF CHURCH HOUSES

BETHEL, PENNSYLVANIA

Located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Rehersburg Exit 17. The Church and school are located together. The telephone number is 717-933-5510.

BROADWATER CHAPEL, MARYLAND

Located on Savage River Road in Garrett County, Maryland.

From Cumberland, Maryland, travel west on Interstate 68, 20 miles to Lower New Ger-

many Road (Exit 24). Turn left or south under the Interstate three-tenths mile, turn right on Lower New Germany Road. Go 3.8 miles, turn left on Westernport Road. Go 3.8 miles, turn right on Savage River Road. Go 3.9 miles to church on left.

From Morgantown, West Virginia area travel east on Interstate 68 to Lower New Germany Road (Exit 24). Turn right, go three tenths mile, turn right on Lower New Germany Road and follow above directions.

Traveling east or west on U.S. Route 50 take U.S. Route 220 north. Take Maryland Route 135 at McCoolle (just north of Keyser, West Virginia, on Maryland side of bridge) go seven miles on Route 135 (passing through Westernport and past WESTVACO paper mill) to Savage River Road. Turn right on Savage River Road, go 12.5 miles to church on right.

CLEARVILLE, PENNSYLVANIA

The Clearville Congregation is located in South-Central Pennsylvania, 16 miles south of Everett and about 6 miles south of Clearville. From Everett take

Rt. 26 to Clearville. At Clearville go straight south, leaving Rt. 26, which turns right. Go 1.5 miles, turn right at the fork. The church is five miles on left side of road. Services are every Sunday at 10:00 AM.

DALLAS CENTER, IOWA

Dallas Center is located on Rt. 44, twenty-four miles northwest of Des Moines. Turn off Rt. 44 onto Quinlan Avenue at west edge of Dallas Center. The church is located at 2323 Quinlan Avenue, three-fourth mile north on the west side of the road.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Ohio, Rt. 40 and Rt. 48 cross at the center of Englewood. Church house is located on right of Rt. 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of County Rd. 130. Take U.S. 33 or Indiana 15 to Goshen. Turn west at police booth. Four blocks beyond bridge, turn right on North Indi-

ana Ave., go one block. Turn left on West Clinton Street. Go one mile to Green Road, turn right and go one block. The church is located on the east side of the road.

GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take the west access road of 71 Highway 1.5 miles south to 140th Street. Turn west and go to second street, turn south one block.

HART, MICHIGAN

From Muskegon go north on Rt. 31 to Hart Exit. Go left from freeway about 1.5 miles to tee in road. Turn right and go approximately one half mile to church on left side of road.

LITITZ, PENNSYLVANIA

Coming from the south on Route 501, turn right on Newport Road, which is about one mile north of Lititz. Coming from the north turn left on Newport Road. Go to second crossroads, turn right. The white church is on the right.

MOHLERS, PENNSYLVANIA

Mohlers Meetinghouse – Located near Route 15 on Old Gettysburg Road, south of Mechanicsburg. Coming from the south take the Rossmoyne/Wesley Grove Exit off Route 15. Make a left unto Rossmoyne Road and another left on Old Gettysburg Road. The meetinghouse is on the left after you travel about one half mile. Coming from the north you will exit onto Rossmoyne Road and make a left onto Old Gettysburg Road.

Brightbill Meetinghouse – Located on U.S. Route 322, 2.5 miles east of Campbelltown, Pennsylvania in Lebanon County. The meetinghouse is a grey limestone building.

McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U.S. Highway 50, four miles west of McClave Junction, or two miles east of Hasty, Colorado on U.S. Highway 50, then one mile north.

MT. ZION, PENNSYLVANIA

Services are held at the Kimmerlings Grange, 1529 Mt. Zion Road, Lebanon, PA.

From the west, follow I-78 to Exit 6, turn right off of exit. Go to stop. Turn left unto U.S. 22. Go to stop and turn right onto Mt. Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St. Jacob's Kimmerlings Church.

From the south, Take 501 north to 422 west, turn right onto Narrows Drive, (right after Unclaimed Freight). Go to second stop, turn right onto Mt. Zion Road. Go 0.2 miles to Kimmerlings Grange on right.

From the east, Follow I-78 to Exit 8, turn left off of exit onto U.S. 22. Go to stop. Turn right onto Mt. Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St. Jacob's Kimmerlings Church.

PLEASANT HOME,
CALIFORNIA

The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto, California. The church's telephone number is 209-524-8634.

Directions from the south on Highway 99 take the Briggsmore Exit to the right and stay on Briggsmore Avenue to Claus Road (approximately six miles). Turn left on Claus Road, one fourth mile to Sharon Avenue, turn left on Sharon. The Church is on the left.

Coming from the north on Highway 99 take the Briggsmore Exit, turn left and stay on Briggsmore and follow above directions.

PLEASANT RIDGE, OHIO

Located in Williams County, Ohio, four miles west of West Unity, forty rods north of Rt. 20A. Two miles east of junction of Ohio Rt. 15 and U.S. 20A.

PLEVNA, INDIANA

Route 18 passes east and west through Converse. In Converse, turn south at stoplight and go three miles. Turn right on blacktop road and go five miles to Plevna. Or go west of Converse on Rt. 18 for five miles, turn left and go three miles south. The church is located on the west side of the street near the square of Plevna.

QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

RIDGE, WEST VIRGINIA

From Interstate 68, which transverses east and west through western Maryland, proceed to Cumberland, Maryland. Take Route 220 south through Keyser, West Virginia to U.S. 50. (You will need to take a left turn to continue following Route 220.) Turn east (left) on U.S. 50 and proceed to Ridgeville. Turn right (south) onto Knobley Road.

Follow Knobley Road 7.8 miles (The Antioch Church of God will be on your right). Turn left onto Harness Run Road (which is unpaved). Keep to the right at the "Y" and proceed 1.5 miles to the Ridge church house on the left.

Coming from the east or west on U.S. 50 turn south on Knobley Road at Ridgeville and follow the above directions (from Knobley Road to the church).

**SHREWSBURY,
PENNSYLVANIA**

The physical location is 216 North Main Street, Shrewsbury, Pennsylvania.

From Baltimore, Maryland and points south of Pennsylvania: Proceed north on Interstate 83. After crossing from Maryland into Pennsylvania, get off the Interstate at Exit 4 (Shrewsbury Exit). After going down the hill on the ramp, turn left (west) onto State Route 851 (E. Forest Avenue).

Proceed up the hill to the center of the town of Shrewsbury for 0.7 miles. Turn right onto North Main Street and proceed about 0.5 mile. The church building will be on your left (west side of the road). There is a sign in the yard in front of the meetinghouse.

From York or Harrisburg and points north: Proceed south on Interstate 83 to Exit 4 (Shrewsbury Exit). At the bottom of the ramp, turn right onto State Route 851 (E. Forest Avenue) and follow the above directions. There is a sign in the yard in front of the meetinghouse.

**SWALLOW FALLS,
MARYLAND**

Church address is 2191 Swallow Falls Road, Oakland, Maryland, 21550. Take Maryland Rt. 219 north of Oakland 5.5 miles or south of I-68 18 miles to Mayhew Inn Road. West on Mayhew Inn Road to the stop sign (4.2 miles). Bear left onto the Oakland-Sang Run Road for 0.3 mile to Swallow Falls Road. Turn right onto Swallow Falls Road for 0.3 mile. The church will be on your left.

WALNUT GROVE, MARYLAND

Church address is 4000 Kump Station Road, Taneytown, Maryland, 21787. From Littlestown, Pennsylvania travel Route 194 south towards Maryland. After crossing PA/MD line (this is shortly after Kingsdale Firehouse on the right), turn left onto second hard road on your left, which is Kump Station

Road. Follow this road approximately one fourth mile to brick church house on right.

From Taneytown, Maryland take Route 194 north three miles. Turn right onto Kump Station Road. Brick church house is on right, approximately one fourth mile.

**WAYNESBORO,
PENNSYLVANIA**

Church is located in west side of town, on the corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Avenue, go two blocks and turn left on Third Street, church house is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio, located on U.S. Rt. 20A, 3.5 miles west of the junction of Ohio Rt. 108 and U.S. 20A.

MISSIONS

TORREON NAVAJO MISSION, NEW MEXICO

Located 23 miles southwest of Cuba, New Mexico. In Cuba, turn on State Highway 197. Follow Rt. 197 for 19 miles to a paved road leading to the left. This is marked Mission Road and there is a mission sign at this junction. Present personnel include: Paul and Sarah Skiles; George and Colleen Brown; Alan and Janell Trujillo; Abigail Hawbaker; Anna Brown; Sarah

Meyers; Jason Carpenter; and Owen Meyers. Visitors would be wise to notify the Mission in advance. Address: HCR79, Box 8, Cuba, NM 87013-9701; telephone 505-731-2292. If no answer call 505-731-2341. Please contact for further information.

AFRICAN MISSION

Located in Makutano, Kenya. Address: P.O. Box 658, Kapenguria, Kenya, East Africa.

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BIBLE MONITOR

VOL. LXXXIII

MARCH, 2005

NO. 3

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MY GOD, MY FATHER

My God! My Father! cheering name!
O, may I call thee mine!
Give me with humble hope to claim
A portion so divine.

This only can my fears control,
And bid my sorrows fly;
What real harm can reach my soul
Beneath my Father's eye?

Whate'er thy providence denies,
I calmly would resign;
For thou art just, and good, and wise-
O bend my will to thine!

What'er thy sov'reign will ordains,
O give me strength to bear;
Still let me know a Father reigns,
Still trust a Father's care.

-Isaac Watts

GOD – JUDGE OR FATHER?

If you were guilty of a lapse of judgment, which resulted in a serious error, would you rather stand before a judge or your father to receive your penalty? Why?

It might seem difficult to stand in judgement before either, but it would be much easier to throw oneself on the mercy of the father than on the grim, determined, judge. Both, the judge and the father, may seem quite harsh in their dealings with the errant one, however there is a greater possibility that the father will show mercy while the judge will be guided by the written law. The penalty, however severe, will be given by the father to affect correction, while the judge's penalty will be given as punishment. While we might

deserve the punishment, we would rather be corrected.

Why are a judge and a father likely to differ in their application of the penalty? The judge is guided by the law. The father is guided by love. The judge must enforce the law as it is written. He has only a few limited options in applying the penalty. If the law contains a certain penalty then the judge must issue that penalty. He can not change what has been written, even if he would desire to make an exception in a particular case.

The father may lay down a very tough penalty for the breaking of his rules, yet when someone breaks those rules he has the option of bending the penalty to fit the circumstance. The father is guided by the desire to

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bring correction through whatever restriction or punishment given. The father has been the human source of life for the guilty one, so he feels compassion for the offending one. While anger and disappointment may enter into his judgement, he is more likely to bring about the needed correction. His love for the offender may be stretched farther than it should be; he may delay harsher penalties hoping for reform without the application of more severe penalties.

How do we, as sinners, want to appear before God? Do we want Him to appear as a judge invoking the severe penalties of His Law, or do we hope that He will appear as a loving father willing to help us with correction? While we may be guilty of serious offenses before Him, we want to receive His love not His justice. While God may appear to us as demanding and overly concerned with the details of our lives, we must realize that He is actually concerned for our well being, seeking our correction. He wants us to be profitable in His service.

A judge sits on a high bench where he can not easily be approached. The defendant can not get close to him physically.

A father in his home will be more easily approachable. It will be easy for the child to come close, even leaning upon him. This closeness may very well cause him to soften his penalty. Love will win over justice.

God wants us to get close to Him. He wants us to approach Him at the Throne of Grace, that we might receive the light strokes that might correct us and make us more profitable for His use.

If His Grace is denied, there will come the time when we will be judged by His Law. When all efforts towards correction shall have failed, there will come the time for punishment. To deny His offer of Grace and Mercy will put us in the place of those who must stand before Him as judge. When that time comes, no mercy will be offered.

God's offer of Grace and Mercy has cost Him dearly. He has sent His only begotten Son to become the sacrifice for our sins. By giving His Son, the only appropriate sacrifice for our sins, He gave all He could give. He opened up the way for us to become His children by adoption. Our attention at Easter time must be on this sacrifice for each of us as individual sinners. It is

not just a story with the pathos of the crucifixion and the glory of the resurrection; it is God reaching out to us, who are sinners. His offer of Grace must be accepted or we must receive eventually the penalty for breaking His Law.

We are fortunate to live in this day when the Grace of God is so freely available to us. There will come a time when that opportunity will be restricted or non-existent. Then we must face the demands of the Law, which we can never keep. Being unable to keep that Law, we must

face God as our Judge. The day of easy approach will be over, the judgement will be handed down. The penalty will be harsh and eternal.

Now is the accepted time to receive the Grace of God through His Son, Jesus Christ. Now is the time to escape the penalty of sin that each would bear if it were not for the Grace of God.

Do you want to stand before God as your Father or your judge?

- M.C.Cook

KENYA NEWS

Part 2

We are now beginning our second week in Kenya, enjoying beautiful warm sunshine everyday. Evenings cool down and make for comfortable sleep and rest. Mosquitoes did not seem to be a bother as it is very dry now.

After seeing the members from Chepkorniswa, Ortum and Chesubet take their leave, it was time to clean up the compound and put it in order from the Annual Meeting. This included dismantling the temporary wash and dressing stalls made of five feet high plastic burlap material

wrapped around posts set in the ground, with a couple small pieces of board to stand on. It was unique, primitive and sufficient to serve the purpose. It was much different than the modern conveniences we enjoy when we go to General Conference in America. The natives were very helpful in preparing for the Annual Meeting and Lovefeast. It took a lot of work for both the natives and missionaries to prepare for the occasion.

Wednesday we all went to Eldoret for shopping and sup-

plies. In the evening we enjoyed Bible Study and Thursday evening was Prayer Meeting. We had several meetings with the Kenyan Mission Board through out our three-week stay. Our desire was to visit all the churches while there. Sunday, January 9, Brother Merle and Sister Cindy went to Chepkorniswa for services. Brother Fred and Sister Diane went to Chesubet and Brother Paul and Sister Mary stayed at Makutano for services. Wednesday we all went to Chepkorniswa and Thursday to Ortum for services.

Saturday, January 15, was Council Meeting for Ordination. We ordained Brother Hosea Ambundo and Brother Gilbert Amaswache, our first two Kenyan Brethren to the ministry. The service was very touching, inspiring and emotional. The native members expressed their happiness and joy to see their native brethren installed into leadership position. We feel the Spirit of God was present in this work and it was well accepted by all. We feel this is a great and important occasion to the growth of the church in Kenya. We were also made to rejoice to see Peter and Rebecca Ingia (Hosea's

brother) received back into fellowship. Sunday, Brother Merle's and we went to Chesubet for services. We were impressed with well over one hundred in attendance. Brother Fred and Sister Diane stayed at Makutano for services.

All the services were well-attended and very good interest shown. People are hungering for the Word. It was ten years ago that we made our first trip to Kenya. Now after returning eleven times I see a great increase in spiritual maturity and growth of the Church. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matthew 28:19-20) As this scripture is fulfilled in a very small way by our church through our efforts in Kenya, and the value of one soul being worth more than the whole world, we are made to rejoice of the work and progress over the last ten years.

We want to thank all the missionaries who served sometime at the mission in Kenya to make

possible what we have today. A special thank you to Brother Ray and Sister Cheryl Noecker and family for serving soon to be four years at the mission. Brother Ray's expertise in the building of the second mission house, church building and other work there has really improved the mission compound. Let us remember the Noeckers, Brother Jonathan Pifer and Brother Alan and Sister Brenda Meyers as they serve Him there.

Not everyone of you have

been or will be serving on the mission field but you all have a great responsibility to support the mission with your prayers and financial support. We trust the Lord will lay it upon your heart to give your prayers and financial support for the work.

We thank God for this another opportunity to visit the churches and friends in Kenya and for a safe return to our home.

Yours in Christ,

Brother Paul Stump

HE DOTHT NOT RESIST

James 5:6, "Ye have condemned and killed the just; and he doth not resist you."

Historically, Jesus Christ was condemned as a sinner for blasphemy: for claiming to be the Son of God. He did not resist this condemnation. He was tortured and hung on a criminal's cross. He did not deserve this punishment, but He did not resist this punishment. When He arose from the dead, He showed the world that death held no power over Him.

To understand the position of the Son of God and why He did what He did is to understand the Love of God and His concern for all of humankind. How easy was it for One who could easily have reduced the earth to a cinder to allow weak mortals to put Him to death? Love was behind it all. It was God's Love for fallen, sinful man that motivated the action of His Son. It is only possible through the intervention of the Holy Spirit that we even understand this concept.

'Tis done! The dreadful debt is paid,

The great atonement now is made;

Sinners, on me your guilt is laid,

For you I shed my blood;

For you my tender soul did move,
For you I left my courts above;
That you the length and breadth might prove,
The depth and height of perfect love,

In Christ your smiling God.

-Hymns and Sacred Songs

#159, third stanza

It was our sins that put Him on that cross. If there had been a crueller form of punishment, sinful man would have thought of it. That punishment, meant for us, was willingly taken by Him to atone for our sins. Only a sinless being could atone for our sins. That being was Jesus.

The fact that Jesus did not resist, but allowed an inferior being to inflict the ultimate punishment upon Him, is the basis for our non-resistant Christian walk. Matthew 5:39, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Verse 44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Please read verse 38 to 48)

To "love your enemies" is unnatural, yet Jesus, in coming to earth and dying for us set the

example. Every sinner is an enemy of God. Every sinner deserves an everlasting Hell, yet every sinner has the opportunity to come to Jesus and be gloriously saved. To "love your enemies" means to follow Jesus' teachings in Matthew 5, and to do so means to practice and teach non-resistance as the Brethren traditionally have. It is not possible to misinterpret the language of Matthew 5, yet only a very few, out of a teeming mass of "Christian organizations" follow and practice it. Is it possible to follow the example of the lowly Jesus in this day and age? Is it possible to love the Lord with all your heart, mind, soul, and strength and NOT follow the precepts taught in Matthew 5?

God has given us His Word. In it we learn of Jesus Christ, who has taken the punishment for our sinful nature. When we put our trust in Him, He becomes our Lord and Savior, and

we follow Him. When He says, "Go and sin no more" He gives us the power to do so, or He would not have said it. "How much more shall your heavenly

Father give the Holy Spirit to them that ask Him?" (Luke 11:13)

- Brother Lynn H. Miller

THE CHURCH OF CHRIST AND WAR

L. W. Beery

Part 1

In view of the attitude being taken by many church people on the subject of nonresistance in general, and warfare in particular, it would seem a matter of wisdom on the part of those striving to maintain the true faith of the gospel of Christ to give some serious thought to this matter.

The war spirit has so engulfed the human family in our time and people in general have become so engrossed with the countless intricacies of the stupendous and worldwide war machine which is in operation that the most vital things pertaining to life in this world and in that which is to come are being neglected, disregarded, and forgotten.

There are some facts bearing on this subject which the true people of God need to keep in mind and cling to with a determination that will not surrender even at the price of life itself, else

we will become entangled in this vast satanic and hellbound conflagration that has enveloped the earth in our time. In such an hour as this, in this our testing time, for God-fearing men to yield to this monster of atrocity and diabolical ingenuity is but to seal our doom for time and for eternity. This world wide upheaval is war – total war, and in the language of those who see and engage in it, this is hell turned loose on earth. Words cannot express the terribleness of it, neither can we comprehend the immensity of this violent and demoralizing debacle that has come in our time.

In light of these facts and in view of the explicit teachings of the inspired scriptures, is it possible that the Church of Jesus Christ – the witnesses of Christ the Prince of Peace, can be a party to this extreme wickedness and a partaker of these evil things?

Let us notice some of the

facts that ought to clarify in our minds some of the confusion existing and reveal to us the position that the true Church of Christ occupies in such a time as this.

First: Jesus Christ the head of the church is the same Prince of Peace as he was when he established the church in the world. "Jesus Christ the same yesterday, and today, and forever." (Heb. 13:8.)

Second: The Gospel of Christ is the same now and has the same power and authority as when Christ first gave it. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20.)

Third: The Church of Jesus Christ is the same now as it was when the Christ authorized and established it. True, it is not composed of the same individuals as then, but it is composed of the same kind of individuals — just

ordinary human beings who accepted the gospel of Christ in its fullness, repented of their sins, were born of the water and of the Spirit, were thereby regenerated and given power to walk in newness of life. "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it." (II John 5-6.) It will be seen from this, in John's time the church was to be guided by that which was given in the beginning. At various places in the New Testament the church is instructed to "hold fast" to "keep" and to "continue" the authorized teachings of Christ and his inspired writers. The idea that the church is to change and adapt its position and practices to suit changing world conditions is altogether unsound and without scriptural foundation.

Fourth: The world is steeped in sin now the same as it was when Christ established the church. The fact is, as time goes on wickedness is increasing.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (II Tim. 3:13.)

Fifth: War is the same unrestrained monster of atrocity, bloodshed and destruction that it was when Christ established his church in the world.

Sixth: The purpose or mission of the Church in the world is the same now as when Christ established it. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14.) This sacrifice which Christ made redeems men from all iniquity now, in this present world, and it is those who have thus been called out, redeemed and purified that make up the church of Jesus Christ in this world.

Seventh: The church of Christ is not "of" this world. It has been thus since its establishment. In speaking of his followers Jesus said this: "They are not of the world, even as I am not of the world." Then again he forewarns us with these words: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but

because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18-19.)

Now dear reader, compare these facts and scriptural teachings with the ideas that are being advocated in these days.

Part 2

Continuing our line of thought, there are some further facts that merit our consideration.

First: The kingdom of God (the church) is "in" this world. "Neither shall they say, lo here! Lo there! For, behold, the kingdom of God is within you." (Luke 17:21.) "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:12-13.) This deliverance from the lusts, snares and satanic entanglements of this world and translation into the kingdom of Christ, is a work that takes place here in this world when men meet the conditions of salvation set forth in the gospel of Christ. Inasmuch as the church is "in" this world but not "of" it, there must

of necessity be a line of distinction between these kingdoms.

Second: The various forms of civil government in the nations of the earth are "of this world" and even though these "powers that be are ordained of God," they are separate and distinct from the church. It is due to the facts that those in the church of Christ are strangers and pilgrims in this world regardless of what nation in which they may be living. As strangers and pilgrims here we are without citizenship in this world. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." (Phil. 3:29.)

Third: the kingdoms of this world were not instituted for, nor authorized to carry the gospel of Christ to the world. This is distinctly the work of the church.

The commission in Matt. 28 is a worldwide charge to the church and it is to be carried out apart from and independent of any of the forces of the civil government in the nations of the earth. The authority for this is given by Christ in these words: "All power is given unto me in heaven and in earth." In this declaration it is clearly revealed that Christ's power exceeds the power of any and all earthly

kingdoms. This being true his laws, his gospel, his commandments to the citizens of this kingdom in this world must be recognized above any of the laws that any nation or earthly kingdom may enact.

Fourth: The church of Christ was never authorized to enforce righteousness on the nations of the earth. Neither was it commissioned to establish righteousness on the earth by killing off the wicked people.

Fifth: The church is without scriptural authority to form an alliance with the kingdoms of this world or commingle in programs of world betterment, social uplift, economic reform, or political purification. The idea that it is the duty of the church to support any earthly kingdom in its effort to destroy wicked nations through carnal warfare is without scriptural authority.

Sixth: The civil governments of this world are not a part of the kingdom of Christ on the earth. These earthly kingdoms are authorized to use force and the sword to accomplish their design and it is the duty of members of the church of Christ to respect and pay tribute to them. (Rom. 13:1-7)

Seventh: The church is with-

out scriptural authority to carry out its mission through, or in connection with the powers of civil government.

In the light of these facts the attitude that many church people are taking and the activities they are engaging in plainly reveal what kingdom they belong to. Jesus has this to say of those who are his true followers: "My sheep hear my voice, and I know them, and they follow me; and I gave unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:27-28.)

Part 3

Our position on the question of nonresistance and war is one that is authorized and sustained by Christ our Lord who is head of the church. This being true we have a sure foundation and "the gates of hell shall not prevail against it." The reason many professing Christian churches are falling down on this question in our time is that they have gotten off of the sure foundation and naturally they fail in this testing time.

Let us notice a few of the inspired declarations of the New Testament which reveal the position of the church of Christ in

this matter. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other." (Matt. 5:38-39.) "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:43-45.) These are the words of Jesus to those who are his followers and they plainly reveal the position we should take on this matter and also the attitude we should take toward evil man with whom we may come in contact in this world.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not over-

come of evil, but overcome evil with good." (Rom. 13:19-21.) "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exhalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:3-5.) These two references are right in line with the others cited and they reveal how utterly disqualified a true Christian is for service in carnal warfare. The fact of the matter is, no man can heed these teachings of Christ and at the same time take up carnal weapons against his fellowman. "Ye cannot serve God and mammon."

Again, Jesus said, "My kingdom is not of this world: if my kingdom was of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:26.) In this declaration it is clearly indicated that Christian people are not to resort to war in defense of the church. The Jews thought they would destroy the works of

Christ by killing him with carnal weapons, but in this they utterly failed. Since that time powerful armies have been assembled and great effort has been put forth at various times by the forces of evil in an attempt to destroy the church of Christ. In spite of it all a nonresistant peace loving people, a remnant, that will not resort to carnal warfare has been preserved. It is true as the Lord said, the gates of hell have not been able to prevail against the church. All of the power and might and destructive forces that evil men can produce cannot destroy the church of Christ even though it does not resort to carnal warfare in self defense.

Inasmuch as the church of Christ does not, and cannot use carnal weapons to defend itself, then most certainly it cannot take up carnal weapons in defense of any earthly kingdom or government. It is not the duty or mission of the church to establish earthly governments nor protect them by engaging in carnal warfare.

The duties of Christian people toward kings, rulers, earthly governments and our fellowmen in general are clearly set forth in the scriptures and if

we faithfully perform these duties we are justified in the scriptural position that we take in refusing to engage in war for any cause.

The fact that so many of the churches have become partakers of carnal warfare does not

change the scriptures. It only indicates the "strong delusions" of our times.

Selected from the February 1, February 15, and March 1, 1945 issues of the Bible Monitor

STAND STILL

"And Moses said unto the people, Fear ye not, **stand still**, and see the salvation of the Lord, which he will show you today:..."

"I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, and forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace." Ephesians 4:1-3

The command to stand still is found at least six times in the Old Testament. The one most often quoted is partially recorded in the opening verse. In Numbers 9:8 the Israelites are commanded to stand still to listen for God's instructions. In Joshua 9:8 the Israelites are commanded to stand still to wait on God. In I Samuel 12:7 the prophet Samuel instructed the

Israelites to stand still and clear their mind of other thoughts. In I Samuel 14:9 the Israelites were commanded to stand still to seek a sign for God's approval. In Job 37:14 Job was commanded to stand still and consider the wonderful works of God thus acknowledging the superiority of God.

For many Christians, including myself, it is difficult to merely stand still and wait for God to show His will or power. We seem to be compelled to say or do something to help the cause of Christ be accomplished. While there are definitely times when such is necessary we are often even unwilling to wait for the definite leading of the Spirit.

We believe in order to fully follow the instructions given by the Apostle Paul, through the Holy Spirit, in our second opening verse we need to "stand still and see the salvation of the

Lord."

Lowliness and meekness speaks of realizing our weaknesses. A "know it all" attitude is just the opposite of this. We must be careful that we are not so convinced that we have the wisdom of God in a matter that we are not even willing to listen to the thoughts of others, much less analyze them.

Longsuffering means bearing injuries (from others) and trouble (misunderstandings) patiently. When someone does us wrong do we take it to the Lord in prayer or broadcast it to others in the Church seeking their support? Do we go to them and try to work things out? Or is our attitude, "I do not have to stand for this"? When there is a misunderstanding between brothers or sisters do we seek reconciliation or try to persuade others to make the offender apologize?

Do we truly practice forbearing one another in love? True Christian love is not allowing our fellow members of our fellowship to practice things we consider to be contrary to Holy Scripture or even contrary to recognized practices within the fellowship. But it does mean that we must do all things in the spirit of love.

Perhaps here is the hardest incident to stand still and allow God to move the individual into accepting what we perceive to be right.

If we are truly endeavoring to keep the unity of the Spirit in the bond of peace we will allow God to change hearts and minds. This does not mean that church officials do not have the freedom to counsel individuals or take needed action to keep order.

Are we listening for God's instructions? Or are we so loudly proclaiming our demands that the Holy Spirit is not heard? Are we waiting on God? Or are we so full of activity that God does not have the opportunity to move among us?

Do we attempt to clear our mind of other thoughts when listening to the sermon or Bible teacher or are we busy trying to find fault or letting our mind wander to other issues in our life? Maybe the only thought we will allow is what we plan to say during a Bible study or to the minister after the service!

Do we seek a sign for God's approval? The majority is not always right but if we cannot come to any agreement with needed action in the church

something is lacking.

Most of all do we consider the wonderful works of God? Are we aware of His superiority? Maybe we need to "be put in our place" like God did to Job. It is much easier to stand still and recognize the work of God when it involves what we want to be the final outcome of a situation.

If we take the time to stand still and recognize that God created us and all that exists it will make us remember how insignificant

we really are. If we stand still and recognize that our salvation is because of the shed blood of Jesus Christ it will help us from becoming "puffed up" and belligerent.

May it be our goal to stand still and allow God to have His way in our lives. The "things of the world" will lose their glamour and attraction.

Brother James M. Hite
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UPON THE PALMS OF MY HAND

Isaiah 49:15-16, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands: thy walls are continually before me."

Although God here is speaking of Jerusalem, we are shown by the scriptures that God values each of us very highly.

Matthew 10:29 speaks of the sparrow sold two for a farthing, but not one would fall on the ground without the Father knowing. Verse 31, "...ye are of more value than many spar-

rows." Luke 12:6 speaks of five sparrows sold for two farthings, and not one of them is forgotten before God. Verse 7 "...ye are of more value than many sparrows."

Both gospels tell us the very hairs of our head are all numbered, therefore fear not him that can kill the body, but then hath no more power over us.

God demonstrates the value He places upon each soul by giving His Son that we might have eternal life. John 3:16, He gave Himself for me. Galatians 2:20, He commendeth His love and value of each of us, because, while we were yet sin-

ners, Christ died for us. Romans 5:8.

So God values each of us very highly, and has made great sacrifice that we may dwell with Him through eternity.

He counts us as jewels.

Malachi 3:16-17, "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a

book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

God bless you all,
Brother William Carpenter

THE BEATITUDES

S. N. McCann

THE MOURNER SHALL BE COMFORTED

"Blessed are they that mourn: for they shall be comforted." Matt. 5:4

Mourning for sin shows an earnest desire to overcome, to conquer, to get rid of sin, in self, in the church, and in the world. This desire is not a child of the flesh, not a child of nature, neither does it come from the evil one, but rather it is born of the Spirit, a real heaven-born child. As a child of the Spirit, it is the harbinger of comfort such as the world knows not of, and cannot comprehend. To know that one has lost the power of Satan, to the extent that sin gives real sorrow to the soul, is a cause of joy, a reason for comfort, that comes

and floods the soul. It is an evidence that the soul is being liberated from the bondage of sin, an evidence that it is coming out into the liberty of the children of God.

Mourning for sin is one of the first evidences that the Spirit has touched the soul. Without this evidence, no soul can ever come out of darkness into light, out of death into life, out of self into Christ. A man can get into the church without any real mourning for sin, but he cannot get into Christ; he cannot get into the light. This tells the story of so many Christian church members. It explains the reason why so many get no comfort out of

their religion. The religion of Jesus is full of comfort, full of joy now, to everyone who is in Christ, to everyone who has put on Christ, without making reserves for the flesh, to do as the flesh desires. Rom. 13:14.

To mourn because of sin in our nature, because of failure to conquer, to overcome sin in our lives, is evidence of a state of mind, of heart, that is acceptable in God's sight. To not realize our sinfulness, our inability to become Christlike, is to be ignorantly dead in trespasses and in sins. The individual who has seared his conscience may also be in such a state without realizing his awful condition. Whether ignorantly or by searing the conscience, or for any other cause, we fail to mourn our state by nature, we testify that our state of mind is such that there can be no real comfort now nor hereafter. To know that we are sinners by nature, and by practice, and yet not mourn our state, is to be hardened to sin. It is a state that goes from bad to worse without one single promise of real comfort in time or in eternity.

Mourning because of sinful nature and because of failure in practice evidences a state of

mind that is in harmony with the divine, a blessed state in which to be, a state that carries with it comfort, peace and joy. To mourn because of sins and failures in the church is Christlike, and carries with it a reforming power that can be reached in no other way. Too often a sin, a failure, an act of disobedience to Christ, or to the church is passed by without any real cause of grief. Too often it gives offense but no real grief or mourning. A sin, a failure, an act of disobedience corrected without real soul grief is apt to engender strife, division and coldness in all who are implicated. Without deep mourning for sin in the church, or sin in our brother, any attempt to correct it savors of selfishness and all is lost at the point of contact. Sin in the church or in a brother grieves just as sin in our natures grieves. Sin in our natures gives us no cause for anger but for real soul sorrow; just so does sin in an offending or stumbling brother. Such sorrow can treat no offence or wrong lightly, nor yet harshly. Such soul sorrow or mourning for sin is Christlike, and must bring results that are divine. It will, like the Gospel, prove a savor of life to life or of death to death. It is the

Christ nature working in his child and must give comfort to the soul.

Mourning because of sin in the world causes soul touch with the sinner and will prove a real power to lead to the light. No one who has not mourned for sin in his own nature can in any true sense mourn for a sinful world. It was Jesus Christ who wept over a sinful Jerusalem. It was Christ who groaned within himself for a sinful world. It was Christ who so deeply mourned the sinful state of the World that he died for its redemption.

It is Christlike to mourn for sin, even for a sinful world. The Christlike spirit gives comfort even while grieved at sin. It comforts because of its very nature and because of its power.

The promise of comfort depends upon the time of mourning and the cause of mourning. The rich man, lifted up his eyes in torment, cried to Abraham for mercy, plead for just one drop of water, but his mourning came when no comfort could be found. He sinned away his day of grace and it was too late to find mercy. "Because I have called, and ye have refused; I have stretched out my hand and no man hath regarded; but ye have set at

naught all my counsel, and would none of my reproof: I also will laugh in the day of your calamity; I will mock when your fear cometh; when your fear cometh as a storm, and your calamity as a whirlwind; when distress and anguish come upon you. Then will ye call upon me but I will not answer; they will seek me diligently, but they shall not find me, for that they hated knowledge, and did not choose the fear of Jehovah, they would none of my counsel, they despised all my reproof." Prov. 1:24-30. Sad and bitter will be the lot of those who begin to mourn when it is too late to find comfort. The mourning that brings comfort is caused by hearing when God calls, by heeding when opportunity is still ours.

The individual who mourns because of sinful nature, because of the character of sin, because of lack of progress in righteousness is in touch with the divine and will find comfort. The Spirit of Jesus in respect to sin realized brings comfort as surely as effect follows cause, and victory will always follow. To be out from under the bondage of sin, to be free from its blighting curse is surely realizing the

promised comfort to the blessed who mourn. Sin hated because it is sin, because it is contrary to right, because it grieves our Father, is a blessed state.

Sin mourned because it is sin, because it is contrary to God, because it is grievous to the spirit within us, is Christlike. They who mourn because of inherent sinful nature and its consequences shall be comforted – comforted now with the blessed assurance of overcoming, with the assurance of peace with God, with the testimony of Spirit witnessing to spirit that they are the children of God.

The man who mourns sin will also have the Spirit of Christ with respect to the sinner. Many people hate the sinner but love his sin and secretly wish for some of his privileges to enjoy the world. Whenever a professing Christian begins to hate a sinner, he is falling in love with sin, he is losing Christ's attitude both to the sinner and to sin. To hate the sin but love the sinner is Christlike. To hate the sin and love the sinner is to be a worker for Christ, is to be a missionary sent of God to the work. To mourn for a sinful world is to love the sinner and hate the sins. It is the Christlike spirit manifest

to the world that wins them to Jesus.

To be a soul winner means to mourn over the lost world. No man can win souls who is in sympathy with sin, or who is not in sympathy with the sinner. It is the soul touch with Jesus on the one hand, and the sympathetic touch with the erring, on the other hand, that makes ambassadors for Christ. If the soul is in sympathetic touch with sin though outwardly professing to follow Jesus, its greatest acts of self-denial, its best deeds are selfish in their final analysis, and yield no real comfort.

They shall be comforted who mourn, because they are Christlike in respect to sin, and also in respect to the sinner. They shall be comforted who mourn, because they overcome sin, in themselves, in the erring brother, and in the world. They shall be comforted who mourn, because they win souls to God. They shall be comforted who mourn, because they are a light to the world, because they are salt to the earth. They shall be comforted who mourn, because Christ is their Savior, the Holy Spirit their Comforter, God their Father, and heaven their home. They shall be comforted who

mourn, because they are in a saved state now and because they know they are saved. They shall be comforted who mourn, because they are not living for this time-world, for selfish pleasure, but for eternity, for right, for truth, for God. They shall be

comforted who mourn, because their purposes, their intentions, their lives, are in sympathy, in concord, in union with the Divine life.

"Blessed are they who mourn: for they shall be comforted."

WAKE UP! SLEEP IS NOT ALLOWED!

Have you ever been in a church service where there were many asleep while the message was being presented by one of God's servants?

Sleep is defined as the state of not being awake; a natural condition of rest that occurs regularly, while a sluggard is defined as a person who is lazy by habit. Refreshing sleep is as much the support and comfort of this life as food is. Those commonly sleep best that work hard and have but what they work for. Those who have everything else and more than they need often fail to secure a good nights sleep. Psalm 4:8, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." In Ecclesiastes 5:12 we read, "The sleep of a laboring man is sweet..." Our God created day and night, the day to work and the night to

sleep. At times we work too hard and too long of hours which, in turn, runs our body down and we soon are losing a lot of sleep that our body was created to need.

In Psalm 121:4, "Behold, he that keepeth Israel shall neither slumber nor sleep." I'm so glad that God Himself has undertaken to be our protector. In parallel, our church leader looks out for the sheep and the lambs of the flock. Did you ever see a minister of Jesus Christ go to sleep while delivering the message?

In Proverbs 6:9-11 Solomon classified those that sleep as sluggards! How long are we going to continue to waste time? How long are we going to love our ease, shut the alarm clock off, roll over and sleep yet a little longer? How long are we going to put off delaying going to bed

earlier so we are refreshed and awake come the new day – the Lord's Day?

Some go to church to sleep because they didn't get to bed till 11:00 P.M. If we are too busy to get to bed early, maybe we need to evaluate our priorities in our Christian walk of life. Some go to church to sleep because they worked hard all week. Some go to church to sleep because they haven't prepared their hearts to feast upon His Word. Some go to church to sleep because it is a habit. Some sit in church with their eyes closed most of the service, yet claim they heard every word. Does this position show respect in God's house?

There was a story told of a church member who was a regular attendee in God's house each Sunday, but he had a habit of sleeping. The minister thought and thought how to get this person awakened from his sleep so that he could be more attentive. One Sunday the minister had his plan ready. He was in full swing in delivering the message when he asked the entire audience to stand if they wanted to go to Heaven and stay sitting if they wanted to remain on earth. While the audience

stood the gentleman continued to sleep. As the audience sat down the gentleman woke up and wondered why all of the people were standing, so he immediately rose to his feet and found out that he was the only one standing. The minister addressed him and said he was like the five foolish virgins who got to the door too late. The gentleman learned a hard lesson that day and made a commitment to stay awake after that.

In Matthew 26:35-46 is another account given. Christ came to the disciples and found them sleeping and then said to Peter, "What, could ye not watch with me one hour?" A minister of the Gospel usually preaches his sermon in forty-five minutes to one hour. Some folk sleep part of the time and others sleep the entire time. How much do we get from the sermon? We get very little out of the service. I wonder how the minister feels when he sees members of the congregation engaged in their sleeping habit. The devil wants us to be so unconcerned in the services and he wants us to sleep the hour away. Those who sleep in church are a **distraction to others** and are a **poor influence** to the outsiders who

might be visiting there.

Suppose everyone in the congregation was asleep. How much good would it do the minister, or the congregation, for him to stand at the pulpit and preach? The devil knows that if we awake we might hear something that would cause us to be a stronger Christian and he definitely does not want that. Can we defeat the devil? Yes, we can! There is victory in Jesus! A strong Christian, working for the Lord, will not be lukewarm in his spiritual walk of life!

This writer has slept in church services before and I felt so ashamed of myself when I

awoke. I felt so bad that I had to ask the Lord for forgiveness and then determined within myself to stay awake. Even the preacher in his golden age of life can give us thought to attain in our every day walk of life, if we look for it. If we stay awake, we can gain something that he said. I feel we get the idea that the minister must have "things" to show the audience to keep them awake. Church is not a time for play but for reverence to God and quietness in study.

Let us all strive and listen to the Word of God and be obedient people. God's Word, if obeyed, is salvation for our soul!

My drowsy powers, why sleep ye so?

Awake my sluggish soul!

Nothing has half thy work to do,

Yet nothing's half so dull.

The little ants, for one poor grain,

Labor, and tug, and strive;

Yet we who have a crown to gain,

How negligent we live!

We for whom God's own Son came down,

And labored for our good;

How careless to secure that crown,

He purchased with his blood.

Lord shall we lie so sluggish still,

And never act our parts?

Come, Holy Dove, our spirits fill,

And warm our frozen hearts.

Then shall our active spirits move,

Upward our souls shall rise;

With hearts of faith and wings of love,

We'll fly and take the prize.

-Brethren Hymnal #449

Humbly submitted,

Sister Shirley L. Frick

OBITUARY

EUGENE M. KAUFFMAN

Bro. Eugene Metzler Kauffman, 80, of 313 Park Ave., Broadway, Virginia died at the University Hospital in Charlottesville, Virginia after a courageous battle with cancer.

He was born in Johnstown, Pennsylvania on May 10, 1924, and was the son of the late Franklin and Edith Metzler Kauffman.

He was an Elder of the Dunkard Brethren Church and a member and preacher of the Dayton Congregation. He retired from Truck Enterprises Inc. in Harrisonburg, Virginia after twenty-eight years, where he was a foreman and truck sales-

man. After retirement he taught at the CDL driving school at Blue Ridge Community College.

He had a life long interest in mechanics, which led him to restore and collect Rumley Oil Pull tractors and engines and a number of antique cars. He was a whiz at home repair and will be missed by the entire neighborhood because of the odd jobs he was called on to do. Gene was an accomplished wood crafter and made fine furniture for his children, grandchildren and special friends. In his spare time, he enjoyed tractor shows and motorcycle trips with his many friends.

On November 1, 1946, he married Cletus Virginia Smootz,

the love of his life, who preceded him in death on November 14, 2003.

Surviving are a son, Bill Kauffman and wife, Carolyn of Gettysburg, Pennsylvania; daughter, Darlene Sites and husband, John of Broadway, Virginia; daughter, Kathy Merritt and husband, Kevin of Timberville, Virginia and daughter, Regina Kauffman of Broadway, Virginia; grandchildren, Molly Miner, Keribeth Kauffman, John E. Sites, Bill Kinkead, Brandy Ware, Ellebee Congdon and James

Congdon and great-grandchildren, Grace Hewitt and Evan Sites. Also surviving are brothers, Donald R. Kauffman, Weyers Cave, Virginia; Albert Kauffman, Roaring Springs, Pennsylvania; and sister, Mary Kathryn Smith of Martinsburg, Pennsylvania and a number of nieces and nephews.

Brother Jason Reed and Brother Kenny Wilkerson conducted the services at the Grandle Funeral Home. Burial was at Trissel's Mennonite Church Cemetery.

NEWS ITEMS

MINISTERIAL LIST CHANGE

Brother Vernon Martin has a new address, 13701 East Prairie Drive, Peculiar, MO 64078. His new telephone number is 816-779-4157.

FUNDS

The Dunkard Brethren Church does not beg and plead for money. We are thankful for the willing and cheerful giving to the various boards and church projects. When there is a need and individuals and congregations are aware of the need, there has been a positive response.

The General Mission Board supplies funds to the African

Mission and to the Torreón Mission, as well as reimbursing ministers for travel expenses to some of the smaller congregations.

In recent years there have been a few large contributions made that have been helpful and have been put to good use. In recent months, the General Mission Board has run out of funds and has had to draw from the Trustee Board. The purpose of this note is simply to make you aware of this need. Thank you.

Brother Robert Carpenter
Secretary,
General Mission Board

WRITER'S WORKSHOPS

The Writer's Workshops sponsored by the Publication Board are scheduled to be held in each District according to the following schedule.

FIRST DISTRICT

Lititz, Pennsylvania

April 29 – 30, 2005

SECOND DISTRICT

West Fulton, Ohio

Hosted jointly by Pleasant Ridge & West Fulton

May 13 – 14, 2005

THIRD DISTRICT

Dallas Center, Iowa

March 18 – 19, 2005

FOURTH DISTRICT

Pleasant Home, California

April 15 – 16, 2005

Please return your registration form as soon as possible. If submitting a writing sample, send it to Bro. Keith Bailey, 36 Friendship Circle, Dayton, OH 45426, by February 28, 2005.

ENGLEWOOD, OHIO

The Lord Willing, The Englewood Congregation will hold their Spring Lovefeast, March 12, 2005. All are welcome and encouraged to attend.

SWALLOW FALLS, MD

The Swallow Falls Congregation is looking forward to a week of Revival Meetings, Lord willing, March 6 through 13. Bro. Dennis Myers from the Dallas

Center Congregation will bring us messages throughout the week.

We welcome you to join us for services at 10:00 Sunday mornings and 7:30 each evening. Your presence and prayers are truly appreciated.

-Sister Edith Yoder, Cor.

PLEVNA, INDIANA

Lord willing, the Plevna Congregation plans a spring revival,

March 20 through 27. Bro. Ray Stuber is the evangelist. Services start each evening at 7:30. Saturday, March 26 at 2:00 P.M. is examination service and that evening at 7:00 P.M. is Lovefeast.

Your presence and prayers are welcome.

-Sister Margaret Birt, Cor.

PLEASANT RIDGE, OHIO

Even though we are in the midst of construction, the Pleasant Ridge Congregation is planning a week revival, March 20 through 27. Bro. Jason Reed will be the evangelist.

Everyone is invited to come and worship with us.

Our building project is progressing and we are getting anxious to see the finished product. We are so thankful for the hospitality the West Fulton Church has extended to us the past months.

-Sister Martha Heer, Cor.

MC CLAVE, COLORADO

The Lord willing, the McClave Congregation will be holding their spring Lovefeast service on March 26. Morning services on Saturday begin at 11:00 A.M. Services on Sunday

will begin at 10:00 A.M. Your presence and prayers are welcome.

-Sister Terry Scofield, Cor.

DALLAS CENTER, IOWA

The Lord willing, the Dallas Center, Iowa Congregation will have their Spring revival meetings, beginning March 27 through April 3. Bro. Tom St. John from Ohio will be our evangelist. We plan a Lovefeast service on April 2.

We welcome all who can to come and worship with us. Christian fellowship is sweet and a blessing to all.

-Sister Mary Meyers, Cor.

LITITZ, PENNSYLVANIA

Once again the Lititz Congregation is looking forward towards their spring revival, starting March 27 and ending April 3, with Bro. Jeremiah Johnson from Hart, Michigan as our evangelist.

Services 7:30 nightly, Monday through Saturday. Sunday morning 9:30 and Sunday nights at 7:00.

All are welcome, might we pray for the lost souls and all who are slipping back into sin.

-Sister Miriam Snyder, Cor.

THANK YOU

Thank you to the brothers and sisters, neighbors and friends for sending me cards and notes for my 80th birthday. I

received over one hundred forty five cards and enjoyed each one. May God bless you for your thoughtfulness.

-Brother Earl Blocher

ADULT SUNDAY SCHOOL LESSONS FOR APRIL 2005

April 3 – The Exceeding Riches of God's Grace – Eph. 2:4-18

1. Enumerate some of the riches of God's Grace.
2. Does the subject of Grace find an important and prominent place in your thoughts and in your speech?

April 10 – Joint Tenancy in God's Household – Eph. 2:19-3:13

1. Are you a foreigner or a member of the household?
2. What is the "mystery" that the apostle speaks of?

April 17 – Strengthening the Dwelling Place of Christ Enables Unity
– Eph. 3:14-4:6

1. Where is the dwelling place of Christ and how is that place opened?

2. Is there any difference between the "unity of the spirit" and the "spirit of unity"?

April 24 – Gifts Given for Equipping and Edifying in Order to Grow Up – Eph. 4:7-24

1. How can we insure that the gifts given for perfecting and edifying do not at some point become self-serving?
2. How essential is it that truth and love abide together?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR APRIL 2005

April 3 – Our Blessings – I Kings 3:11-14; Ps. 68:15-19; Matt. 6:28-34; Mal. 3:10-14

1. List ten benefits or blessings from the Lord in the order of most importance to you.
2. Are material blessings always the benefit to us that we might see them to be?

April 10 – Spiritual Blindness – Isa. 59:1-10; Matt 6:22-24; II Cor. 4:3-6; Eph. 4:17-24

1. How does the god of this world blind the minds of unbelievers?
2. Explain what it means to have a single eye, and how that makes a person "full of light".

April 17 – Raising of Lazarus – John 11:1-45

1. Why is it important for you personally to read the words "Jesus wept"?
2. What did Martha and Mary both say to Jesus that expressed their confidence in His power?

April 24 – Charity – I Cor. 13; I Peter 4:1-10

1. What might motivate someone to give their goods to feed the poor if the motivation was not charity?
2. In what sense does charity cover a multitude of sins? I Peter 4:8

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BIBLE MONITOR

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APRIL, 2005

NO. 4

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SACRED CROWN

O sacred head, now wounded, With grief and shame weighed down-
O sacred brow, surrounded With thorns, thine only crown:
Once on a throne of glory, Adorned with light divine,
Now all despised and gory, I joy to call thee mine.

On me, as thou art dying, O, turn thy pitying eye;
To thee for mercy crying, Before thy cross I lie.
Thine, thine the bitter passion; Thy pain is all for me;
Mine, mine the deep transgression; My sins are all on thee.

What language can I borrow To praise thee, heavenly Friend,
For all this dying sorrow, Of all my woes the end?
O, can I leave thee ever? Then do not thou leave me;
Lord, let me never, never Outlive my love to thee.

Be near when I am dying; Then close beside me stand;
Let me, while faint and sighing, Lean calmly on thy hand:
These eyes, new faith receiving, From thee shall never move,
For he who dies believing, Dies safely – in thy love.

-Paul Gerhardt
translated by James Alexander

GOING OUTSIDE THE GATES

Jesus was crucified outside the gates of Jerusalem. He was led from Pilate's Judgement Hall to Golgotha, where the crosses stood. It was a reproach that He did not die within the city. Those who went out to the death scene were those forced to be there as soldiers and others involved in the act of crucifixion. Others went out that they might taunt and ridicule Him. A few went out to mourn Him.

Death by crucifixion was a reproach for it was the Romans' method of death for the worst of criminals. He was led out there as a criminal in the sight of the Romans and as a blasphemer in the sight of the Jews. Was He a criminal of the basest sort that He should be crucified? That is a part of the reproach of

His death. He was not a criminal but was put to death as if He were one.

Jesus died on the cross, not for His own sins, but for the sins of a world full of sinners. He had lived as the Perfect Lamb of God. He had pleased God in every detail of His life, thought and speech. He was the only one qualified to bear the sins of others. No other person had ever or would ever live a perfect life. It took a perfect sacrifice to meet God's condition for forgiveness. The Passover Lamb had to be the best of the flock without blemish or fault. Jesus, as the Passover Lamb met the same conditions.

Although the place of the crucifixion was a place of reproach to Him, He was willing

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to go there since it fulfilled the Father's Mission for Him. Just as going out to Golgotha was a reproach to Him, so choosing to follow Him may well be a reproach for us. Being a Christian may be a reproach in any area.

His journey outside the gates to Golgotha was with a purpose. That purpose included all who would be willing to step out from the ordinary and be identified with Him. He was an outcast. Are we willing to be outcasts also? Are we more interested in public opinion or part of a certain social group than we are in being identified with Him? Is our religion only a veneer of respectability? Is our religious life merely a feel good substitute for the real thing?

Since His trip to Calvary was for our benefit, can we not share His work with others? Part of our journey is to be willing to accept the separation that comes with identification with the criminal on the cross. We are not promised an experience that will always be easy. We have not been promised the absence of division from those with whom we might like to be united. While we might continue in friendly relations with family and

friends, we realize that there is a point of division because of our choice to follow Him.

Going out of the gates of the city may represent the leaving behind of our hope of fame, fortune, possessions and an easy lifestyle. Making the commitment to go beyond the ordinary walls of this life may mean being cut off from opportunities that we, at one time, thought to be so attractive and necessary.

It was not an easy journey that Jesus made from Jerusalem to Golgotha. He was commanded to carry the crossbar of the cross to the place of crucifixion. He fainted under the load and help was needed to get Him and it there. Jesus not only fainted from the physical abuse He had suffered but also from the mental strain of knowing what was demanded of Him. It was not only the demands of the Romans and the Jews but also the absolute demands of His Own Father.

While our journey will differ from His, we may have a difficult journey before us. Christianity holds a promise of help and succor unavailable anywhere else. Christianity demands a different set of values and desires than the surround-

ing society. These values may bring division. Some may persecute and ridicule the Christian. Others may tolerate him. Others may not approve but will be favorably impressed by an earnest Christian life.

Jesus went out of the gates for our benefit. Are we willing to follow Him? Will we also go out of the gates of worldly respectability and social approval to carry His message to a needy world around us?

Jesus was crucified outside the gates of Jerusalem. The leaders wanted Him dead but

they did not want Him put to death over Passover. Yet to fulfill God's plan of the ages, this is when He must die. As the Passover Lamb, He must die on the day of preparation. He must die as the spurned, hated object of their misplaced religious fervor. He died at the time and at the place that fulfilled the prophecies long ago given. He paid the price no other could pay.

He did this for us, are we willing to go without the gates to live for Him?

- M.C.Cook

THE DEATH ON THE CROSS

Our Savior died to make us free!
He shed his blood on Calvary!
The cross he bore, the shame, the pain,
To save our souls from Satan's chain!

Oh, let us gaze upon that face,
So full of love and peace, and grace!
Behold the precious crimson wave,
That Jesus shed the lost to save!

They take him from the blood-stained tree,
Him who was born their King to be!
Then slowly thro' the gath'ring gloom
His form is borne to Joseph's tomb!

Men's hearts are filled with awe and fear
But holy angels hover near!
Oh joy! He bursts each prison bond!
And soars, at last, the earth beyond!

Oh, let us at his footstool bow,
And crave his grace and mercy now!
The debt of love we ne'er can pay,
But we can be his own today!

For all he died upon the tree,
He shed his blood for you and me!
On Calv'ry's brow, at eventide,
For you, for me, for all, he died!

-Mrs. George B. Holsinger

PRAISE THE LORD

"Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psalm 111:1. What a privilege we experienced to praise the Lord with the Kenyan brothers and sisters in our recent trip to Kenya! I would like to share a few of the highlights of our trip and hope this will encourage you to pray for and support the work there.

Annual meeting was a real blessing! The first service be-

gan with the dedication of the new church building at Makatano. The four congregations were together for the three days and enjoyed hearing the Word proclaimed and fellowshiping together in song. I loved the singing!

The Theme of the meeting was "Upon this Rock". Messages included: Jesus Christ, Source of Grace and Truth; Jesus Christ, Source of Salvation; Jesus Christ, Head of the Home; Jesus Christ, Champion

of Youth; Jesus Christ, Filler of the Quiver; Jesus Christ, Fire of the Altar; Earth's Madness; Heaven's Gladness; Hell's Sadness; The Battle of Life; The Surrendered Life; Love the Fulfilling of the Law. The mission staff had everything very well planned and it flowed very smoothly throughout the three days. The annual meeting concluded with a Lovefeast service. That was very special to be gathered around the tables with the Kenyan sisters. It was the first communion for a number of the members.

Another highlight of our trip was the privilege to get into a number of the member's homes for times of fellowship and meals with them. Many of them have little in material things, but they were very gracious and hospitable and wanted to share their best with us. We appreciated that Bro. Gilbert shared his testimony while we were at his home and the singing and prayer together at other homes.

A special highlight was to

spend the three weeks with our son, Jonathan, and to see him in his work at the mission. His jobs vary from transporting people to the hospital, to teaching the youth Sunday School class, to construction, to helping the natives with work. It was obvious that he enjoys the work and loves the Kenyan people.

The ordination of two ministers, Hosea Ambundo and Gilbert Amaswache, was the capstone of the trip. It was beautiful to see the members support them after the charges were given, laying on of hands and prayer. It was also beautiful to see spiritual growth occurring in the church that made this service possible.

We would encourage all to pray for the missionaries that work in Kenya, for the Kenyan Christians in the challenges they face and for those with increased responsibilities in the ministry. Praise ye the Lord!

Sharing my blessings,
Sister Diane Pifer

KENYA TRIP 2004 – 2005

First, I want to take this opportunity to thank all of you who were praying for this trip. God's hand of protection was upon us

and His Holy Spirit gave wisdom and direction for the work that was done. God is always faithful in taking care of His children

and His work.

Cindy and I left Tuesday, December 28, from Harrisburg, Pennsylvania around 4:00 P.M. We flew to Detroit and from there an overnight flight to Amsterdam, Netherlands where we met Brother Paul and Sister Mary Stump, and Brother Fred and Sister Diane Pifer. After a few hours of layover we flew on the same flight to Kenya. We all went through immigrations smoothly and went to baggage claim, where after a period of waiting we discovered that Fred and Diane's luggage was still in Amsterdam. After giving the airline personnel the right information we were greeted by Brethren Ray, Jonathan and Hosea around 9:00 P.M. We loaded most of the luggage onto the cruiser and went to the Guesthouse where there was a warm shower and a comfortable bed awaiting us.

Thursday morning we met with Joseph Oguto who is the Bishop of the cover church for our mission in Kenya. We had a very good visit with Joseph, sharing ideas and seeking his counsel on how to proceed with the work of the mission and registration of the church in Kenya. We left later in the day for

Kapenguria. We made a few short stops in Eldoret and arrived home after dark, weary from the six-hour ride on rough roads. We were welcomed home by many Brethren and Sisters, as many were gathered at the Mission compound for preparation of the annual meeting. It felt good to crawl into bed again that night.

Friday we were up for morning worship at 7:00 A.M. followed by breakfast. Everyone brought along their own cup, bowl or plate and utensils for the meals to the annual meeting. Services started at 9:00 A.M. Brother Paul Stump had the dedication service, as this was the first service in the new church building. Also Brother Fred and I each had a message that morning. There was a lunch break from 1:00 to 3:00 P.M. and then Brother Paul and Brother Fred had the afternoon messages. Supper was served around 6:00 P.M.

Since there was some unrest in the community the police suggested that we not have an evening service. There was a community meeting planned in town and they did not want any complications. We had a good evening of relaxing and visiting

with the natives, which was good.

The children had a class during one of the messages each day. There were around two hundred fifty people present for these meetings. Friday's schedule was repeated on Saturday and Sunday. Sunday evening we had a Lovefeast Service and Communion. Brother Fred officiated during this service, which was a very special time. There were forty-seven sisters and twenty-one brethren at the tables with around one hundred looking on.

At morning worship Monday, all three American couples were presented with gifts of appreciation for coming and bringing the Word to the church. After breakfast transportation was secured and everyone went home.

The rest of the week was spent cleaning up from annual meeting, shopping, and visiting a number of members either at home or their workshops. We also met with the Kenya Mission Board to discuss different aspects of the ongoing work and future plans for the church in Kenya.

Sunday morning found us all going to different congregations for worship, and then we were all at Makutano for the afternoon

service. A number of the brethren stayed around till dark playing volleyball.

The last week we put new tile in the dining room of the old mission house and visited with Brother Ray about different aspects, plans, and visions for the future of the mission. We also visited all the outlying churches. Saturday morning there was a council meeting planned for the Makutano congregation. A letter was read from the African Mission Board of our plans to ordain Native Brethren into the ministry. After a time of answering questions, Brother Fred and Brother Paul led in the ordination of Brother Hosea Ambundo and Brother Gilbert Amaswachi into the ministry. After the ordination prayer, the church was invited to give their blessing. This was a very emotional time with many tears, words of encouragement and prayers given to both couples. Sunday found us at different congregations again. It is exciting to see the churches growing and maturing.

Monday morning found us packing and saying good-bye all too soon; it seems the time went by so quickly. We left around noon and headed for Nakuru to shop for souvenirs, and then an

evening of visiting with the missionaries from the Christian Believers Fellowship. We learned to know some of them when we were on the mission field. Tuesday morning we took a safari in the Nakuru National Park and then onto Nairobi. Cindy and I spent the evening visiting with Pini and her sister, young girls from the neighborhood that we got to know when we served at the mission. Wednesday we spent the morning doing some final shopping and then back to the guesthouse to finish packing, clean up, supper, and then to the airport.

We flew out around 10:30 P.M. with the temperature at 75° and arrived around 5:30 A.M. in Amsterdam. Since we did not leave till 2:45 P.M. we decided to take a tour of the city, which was enjoyed by all. We visited a cheese farm and wooden shoe shop, a windmill, and took a canal cruise to see different parts of the city. We arrived back at the airport in time to go directly

to boarding which made the day go very fast. We were late departing from Amsterdam and arrived in Detroit late. Brother Paul's and Brother Fred's missed their connecting flights. Paul's were able to catch a later flight to Dayton. Cindy and I arrived in Harrisburg around 10:30 P.M. to a temperature of 19° and were met by Derrick. We arrived home around 11:30 P.M. and a warm shower and a good bed were a welcome sight.

We thank God for His hand of protection upon our travels and the opportunity to serve Him in this way. It was such a blessing to minister the Word to those who are hungry for the Word.

We encourage any one to take a month to visit the mission and to see first hand what God is doing in the church in Kenya. Also pray that the Lord of the Harvest will call and send laborers into the field.

Striving to serve the Lord,
Brother Merle Sweitzer

I KNOW THY WORKS

The letter to the Seven Churches, some say, represents ages of the church, but I think there are lessons from each one for us today.

The church at Ephesus was great in works. But were they more in love of their works than of their Lord?

To the church of Smyrna a

reminder that though they were poor, they had great riches, and suffering brought more glory. Romans 8:18 and II Corinthians 4:14-18

The church at Pergamos held fast the name of Christ, and of faith in Him, but they allowed teaching of doctrines that were evil (Balaam and Nicolaitans).

The church at Thyatira had charity, service, faith, patience and works, but they suffered a teacher who taught fornication and idolatry.

The church at Sardis had a name that they lived, but were dead. There were a few names even in Sardis, which had not defiled their garments: and they shall walk with me in white for they are worthy.

The church at Philadelphia had before them an open door. "...thou hast a little strength, and hast kept my word, and hast not denied my name." She had a promise of help in time of temptation. I Corinthians 10:12-13

The church at Laodicea was a lukewarm church. They thought they were rich but they were wretched, and miserable, and poor, and blind, and naked. They were counseled to buy of Christ gold, white raiment, eye salve that they might see.

Five of the churches were told to repent.

Three were commanded to hold fast that they had.

All were commanded to hear what the Spirit sayeth to the churches. Let us also hear when the Spirit speaks.

All were reminded that He knew their works, and He knows ours also.

To overcomers in each church were given great and precious promises.

Let us claim the promises given us.

May God bless you all.

In Christian love,
Brother William Carpenter

"AIN'T NO GAS IN IT"

John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

The story is told of a man whose lawn mower would not start. He took it to the mechanic

who removed and replaced the spark plug, the points, and a few other things, but it still would not start. A young man came along looking for a job of the mechanic, who promptly took him

to the troublesome machine. The first thing he did was remove the gas cap. "Ain't no gas in it," he stated. He was promptly hired.

Oftimes we find ourselves in a quandary as to why things are not working. The answer is usually a simple one in a spiritual sense; the gas that fuels the Christian is the Holy Ghost. Is He present? Or, is the tank empty? The sad fact is that most of the time it is presumed that there is gas in the tank without anyone thinking to look. We should check the tank first.

The Book of Acts tells us that before He ascended into heaven, Jesus said, "But ye shall receive POWER, after that the Holy Ghost is come upon you." (Acts 1:8)

The disciples, as well as the others that followed Jesus (and I suppose we could also call these disciples) returned to Jerusalem after Jesus ascended and gathered in an upper room to await the coming of the Holy Ghost. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." (Verse 14) Chapter 2 tells us of the day of Pentecost, "And when

the day of Pentecost was fully come, they were all with one accord in one place." (Verse 1) It tells of the "rushing mighty wind" from heaven that filled the house, and how that "cloven tongues like as of fire" sat on each one of them. Verse 4 says, "And they were all filled with the Holy Ghost," as they were promised, because they were obedient, and sought the Spirit because Jesus promised it.

The "power" mentioned in verse 8 is like the power that the gasoline gives the engine. A brand new engine, perfectly clean, is a work of art. Yet, without the gasoline it will be worthless because it will not do the job it was designed to do. The new Christian, all cleaned up with a bath and a new suit is fine to look at, but without the Holy Ghost there is no power.

In Matthew 12 we are told what happens when the unclean spirit goes out of a man. Unless the Holy Ghost replaces the unclean spirit that was cast out, that unclean spirit could return, with seven other spirits more wicked than he. "And they enter in and dwell there: and the last state of that man is worse than the first." (Verse 45)

Paul asked the followers of

John the Baptist if they had "Received the Holy Ghost" since they believed. (Acts 19:2) We could ask the reader if receiving the Holy Ghost is an automatic thing. Luke 11:13 tells us, "If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Yet the believers at the beginning of

Acts received because they believed and were obedient.

God will not leave us comfortless. He will come to us in the person of the Holy Ghost. We shall have, if we are obedient, the Blessed Spirit of God dwelling within us. There is no greater blessing this side of Heaven.

Brother Lynn H. Miller

CHRIST IN ALL HIS GLORY

"And it came to pass about an eight days after these sayings, that he took Peter and John and James, and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening." Luke 9:28-29

"But Peter and they that were with him were heavy with sleep: and when they were awake, **they saw his glory**, and the two men who stood with him." Luke 9:32

These with Christ on the Mount of Transfiguration were privileged to catch a glimpse of Christ in all His Glory. When the Lord Jesus resurrected from the grave He arose in a glorified body. Like the disciples, we can get a glimpse of Christ in all His

Glory from a small portion of the book of Revelation.

Revelation 1:13, "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." We can only speculate but we believe that the garment was white and glistening as it was on the Mount of Transfiguration. No longer was He bound to the earthly flesh as when He journeyed on earth but He was now returned to His full Glory with the Father. His garments were representative of being loosed from the mortal flesh with all the suffering and needs this entailed.

He now wore a golden girdle, representative of His royal position. As we read in

Acts 2:29-31, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, **he would raise up Christ to sit on his throne;** He seeing this before **spake of the resurrection of Christ**, that his soul was not left in hell, neither his flesh did see corruption."

Revelation 1:14, "His head and his hairs were white like wool, as white as snow; and his eyes were as the flame of fire." The white hair of Christ was not a sign of old age as it is on earth many times but it was a sign of His purity. Although He was without sin when in the flesh He was tempted in all ways as we are. This is very difficult to comprehend but it is scriptural truth. Now He was even beyond temptation in His full Glory. His eyes, as the flame of fire, represent His ability to see into our hearts, seeing the inconsistencies that lie within our mortal flesh.

Revelation 1:15, "And his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many wa-

ters." His feet were like unto fine brass. He walked among men amidst the fire of persecution, ridicule and rejection. The religious leaders of His time on earth tried to persuade others that He was either an imposter who used illusions or worse yet a servant of Satan who got His powers from evil. Many of His followers rejected Him when His sayings did not suit their taste or required more than they were willing to give in sacrifice and service. Even His faithful disciples questioned Him when He did not meet their expectations of an earthly king. But now He walked in all His Glory, victorious over the grave and proving to be King of kings and Lord of lords.

The sound of His voice was one of full authority. He led inspired individuals to write the New Testament, which is God's final Word for today. This truth has gone throughout the world and brought many to the knowledge of His supremacy.

Revelation 1:16, "And he had in his right hand seven stars: and out of his mouth went a twoedged sword: and his countenance was as the sun shineth in his strength." The number seven stands for perfection. He

was now in His perfect Kingdom. Out of His mouth comes a two edged sword. He has all the words of Truth needed for eternal salvation. He also has the words that will bring condemnation to those who will be consigned to an eternal Hell. The brightness of His Glory will silence any excuses mankind may have and will bring to light all sin not washed away by His blood.

Revelation 1:17, "And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last." With mortal eyes we cannot look upon the Glorified Christ. But, praise God, the risen Christ will receive us as His child if we are truly born again.

Jesus Christ is eternal. He had no beginning, which we cannot comprehend, but in our mortal mind "in the beginning" He was in all His Glory. Then He put on a robe of flesh and dwelt among men. He died a cruel death for our sin. But He resurrected in a Glorified body and then ascended back to the Father. Some day He will return to earth in His Glorified body and, if we are washed in His blood allowing us to be obedient to His will and way, we too will have a glorified body and will reign with Him throughout all eternity!

Brother James M. Hite
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MY LIFE STUDY OF THE SCRIPTURE

B. E. Kesler

Posture In Baptism

Bowing or kneeling is the Scriptural Posture in Baptism.

(a) Bowing or kneeling in baptism is coexistent with triune baptism. It has been shown that triune baptism was the original, primitive practice from the apostolic age down to the English Baptists in the seventeenth century. It is a significant fact that

the bowing posture in baptism has gone hand in hand with triune baptism.

(b) Ebaptisato, a declined form of baptizo, the Greek for baptism, indicates it. Naaman dipped (ebaptisato) himself in Jordan, a figurative baptism. (II

Kings 5:14.) Did he dip backwards?

(c) The children of Israel were baptized unto Moses in the cloud and in the sea. God told Moses to speak to them to go forward, and they did. (Ex. 14:15.) No backward action here.

(d) Noah and family were saved by a figurative baptism. "Noah went in, and his sons, and his wife, and his sons' wives with him." In this figurative baptism they evidently went forward, not backward.

(e) Our Savior's baptism of suffering was another figurative baptism. And the record says he fell on his face three times in this baptism. No one it is presumed, can see any backward action here. But all must see in it the similitude of baptism by the forward posture. (Matt. 26:28-44.)

(f) Baptism is a command, an act of worship. Must we go backward to obey baptism? or must we fall backward to obey the command? or fall backward in worship?

(g) The posture in worship is bowing or kneeling. "O come, let us worship and bow down; let us kneel before the Lord our Maker." (Ps. 91:6.) Old Testa-

ment bowed or knelt in worship. "He was withdrawn from them about a stone's cast and kneeled down and prayed." (Luke 2:46.) In this figurative baptism, He knelt in prayer. There is no record that He ever stood in prayer. There is no record that any apostle, minister or layman, ever stood up to pray. (Acts 7:60; 9:40.)

(h) A number of churches sprang up in the early times, such as the Montanists, 151 A.D., Donatists, 251 A.D., Albigenses 350 A.D. All these with the general church, from which they sprang, baptized by trine immersion and the forward posture.

(i) Origin of the Backward Posture in Baptism: The reader will naturally want to know how the backward posture in baptism came into existence. Many authors may be given, let two suffice. Dr. Judson, a Baptist, says: "Immersion, however, maintained its ground until the middle of the seventeenth century, when Westminster Assembly of divines voted, by a majority of one, that immersion and sprinkling were indifferent. (This was the Episcopal church of England.) Previously to that period, the Baptists had formed

churches in different parts of the country; and having always seen infants, when baptized taken in the hands of the administrator, and laid under water on the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backward in the water. They were probably confirmed in this idea by the phrase, "buried in baptism." The consequence has been, that all the Baptists in the world, who sprang from the English Baptists have practiced the backward posture.

"But from the beginning, it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the administrator's hand, bowed forward, aided by that genuflection, which instinctively comes to one's aid, when attempting to bow in the practice, until his head was submerged, and rose by his own effort." (Judson on Baptism, P. 112.)

Dr. Robinson a Baptist, has this on the same subject: The first English Baptists, when they

read the phrase, 'buried in baptism,' instantly thought of an English burial, and therefore baptized by laying the body in the form of burying in their own country; but they might have observed that Paul wrote to Romans, and that Romans did not bury, but burned their dead, and buried nothing of the dead, but their ashes in urns, so that no fair reasoning on the form of baptizing can be drawn from the mode of burying in England." (History of Baptism, P. 500-501.)

Such then, is the origin of the backward posture in baptism. And according these Baptists in the seventeenth century, and is not yet 400 years old; leaving a gap of some 1600 years between its introduction and the original practice of bowing forward in baptism.

"But we don't bury people face downward," says the critic. Neither are we baptized "in the likeness of His burial." But we are baptized into his death. And Paul says, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." He "bowed his head" in death. He arose and came forth forward in his resurrection. It is in the likeness of this death, and

of this resurrection, that we are baptized, and not in the likeness of his burial. (Rom. 6:5.)

There is no command in the Bible, in which we are to perform by going backward. In faith we look to Jesus as the author of our faith, and "press onward toward the mark for the prize set before us. In repentance, we turn our back to the world, and our face toward heaven above. In baptism, we "bow in the likeness of His death," where He

shed his blood and gave up the Ghost. And here we come in contact with "the blood that cleanses from all sin." There was no blood shed in His burial, hence no salvation in the grave. We do not look to Him in the grave but to Him on the cross, for salvation. "Blessed be the blood, for it washes whiter than snow."

Selected from the April 15, 1945 issue of the Bible Monitor

THE BEATITUDES

S. N. McCann

MOURNING AS SEEN IN THE LIFE OF JESUS

"Blessed are they that mourn: for they shall be comforted." Matt. 5:4

Jesus, as far as his ancestry from a human side was concerned, had as much to mourn as poor, fallen human nature in general. Hereditarily we would expect to see him "tempted like as we are." "Jesus Christ, the son of David, the son of Abraham," gives his ancestry back to the covenant of promise. Matt. 1:1. David was guilty of one of the worst intrigues in adultery and murder on record, and his great-grandfather was born of a reformed harlot.

David's son, Solomon, was born of the woman whose husband David murdered. Solomon went off into idolatry and polygamy of the worst type. From his human side, Christ had such a hereditary record that we would expect temptation and we are told that "he was tempted like as we are." Heb. 4:15. We have reason to believe that Christ deeply mourned the weakness of his fallen human nature. So deep was his mourning that he had the comfort of complete victory over sin in himself. Though assailed by temptation from every angle that we are tempted he

never sinned. His whole nights in prayer to God are keys that unlock the mystery of his victory over every form of temptation. If we could lift the veil from the fast of forty days, as Christ entered upon his public ministry, we would likely find such agony of spirit over sinful human nature as gave victory over the natural man.

Christ fought out the battle against sin and temptation along the same line that we might fight. He gained the victory as man with the same divine help that he has given to all who will receive it, else he is no example for us successfully to imitate.

If Christ used divine power, which he does not delegate to every newborn soul, he becomes only an ideal to which they must aspire but cannot hope to reach. There is danger in holding him as only an ideal and not as a real example of what the life "hid with Christ in God" should be. It is sure that the Christ life will never be content with anything short of his likeness. Whether they ever reach his likeness in this life or not, their tendency is ever towards holiness, righteousness in character, even as they stand by imputation.

If Christ used his divine power, such as he has not delegated to his children, then we are not to blame for not following in his steps. Jesus conquered his human nature upon the same plane that we must conquer. He felt the awfulness of sin, mourned his human nature in such deep groanings within that he died to sin, died to the natural man; hence, though tempted, never sinned. Even so we, "Who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. ... The Spirit himself maketh intercession with groanings which cannot be uttered." Rom. 8:23-26.

Christ's victory over his own fallen nature made him realize in a more sympathetic way the sad need of every fallen man. He mourns deeply the sinful state of the human race. The clearer manifestations of his sorrow are revealed in his mourning for the sins and sinful state of the lost. The great burden of his heart was the lost world. Having conquered all of sin in his own nature he gave all his time and energies to the lost. Sinful nature conquered and

there was not cause for sorrow in himself, but rather sympathy and sorrow for all who were under the power of sin or of sinful nature. Our religion cannot be Christlike as long as we must spend our strength mourning over unconquered sins. It can only be Christlike when we have gained the victory over sin in ourselves and when we can deeply mourn the loss of those who are yet slaves to sin. While we mourn sin in ourselves there is little power to reach out and help others. Sin conquered and our religion becomes unselfish, and we can work, pray, and feel for others. The Christ life measurably repeats itself in every Christian.

When the disciples were filled with fear at the angry waves on storm-tossed Galilee, Jesus said, "Why are ye fearful, O ye of little faith?" In this rebuke we see a note of sorrow that often swelled the Master's breast as he saw man's blind unbelief. Unbelief caused much of sorrow to Jesus, and its prevalence should yet touch his true followers with sorrow. When Christ looked out over Jerusalem he expressed his deep emotion, saying, "O Jerusalem, Jerusalem, that killest the proph-

ets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate." Luke 13:34, 35. In this expression we see the cry of sorrow for a rebellious city, a wicked and stubborn people; sorrow for their loss in not turning from their sins; sorrow and grief that only the victorious over sin can understand. When he drew nigh, he saw the city and wept over it, saying, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes." Luke 19:41, 42. Mourning for the sad lot of people of Jerusalem is but a picture of the sorrow Jesus bore for every rebellious sinner. That sorrow pressed so hard that he gave his life a ransom for sin. In this laying down his life he satisfied God's justice and opened the way of life for the sinner. Both the human and the divine unite in paying the ransom, and reconciling a lost and fallen world. Jesus was full of sympathy for the suffering, and his strong feeling caused him to mourn with them that mourned. He entered

into every human sorrow, extending not only sympathy but relief to the suffering. He felt the sorrows of the sin-stricken, the sick, the crippled, the leprous, the blind, the deaf, and mourned with the mourners for the dead. He not only mourned with all such, but he reached out a helping hand to every sorrowing one. The sympathy, the sorrow, the mourning of Jesus meant action. It was not the kind that shed tears and said, "Be ye warmed and filled," and gave nothing to relieve the suffering. "When Jesus therefore saw her weep-

ing, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept." We see in this short narrative the tender heart of Jesus. The sorrows of others became his sorrow. He groaned in spirit with the suffering friends and then burst out into weeping. His tender feeling for the suffering shows his nature, shows his fiber of soul. "Blessed are they that mourn; for they shall be comforted."

MOTIVES

There are many reasons why people subscribe to the BIBLE MONITOR. Some receive it because they are members of the Dunkard Brethren Church. Some receive it because they want to know who married whom and who passed away. There are some who receive it because they want to know when the Lovefeasts and the revival meetings are. There are some who get papers from several different churches and put them in a file. Are all of these good motives for subscribing to a paper? We like to think that

the great majority read the BIBLE MONITOR in order to receive help in their Christian life, to hear (through the printed page) the Word of God being proclaimed, that He may be glorified.

We must remember that in Bible times there was no printed material, and no other means of communication except for messengers and hand-written material. The Greeks spread literacy through the Mediterranean region just in time for Christ's appearance, allowing the gospel to spread in New Testament times.

Today, with all the means of communication at our disposal, it is important that lines of communication remain open between those of like precious faith.

Up until the 1850's, Brethren kept in touch through the yearly visit and through letters. When Henry Kurtz began to print the GOSPEL VISITOR, the Standing Committee took a "wait and see" attitude, like Gamaliel, who said in Acts 5:39, "But, if it be of God, ye cannot overthrow it."

The VISITOR prospered, and so did other papers to follow.

There are many reasons why we print the MONITOR: to inform, to educate, to bring honor and glory to God, and to edify the body of Christ. I am told that some have even given their heart to the Lord as a result of reading this paper. Those are the reasons for printing it. What are your reasons for reading it?

Brother Lynn H. Miller

BIBLE STORY

THE JAILOR BELIEVES

Acts 12:19-40

Paul and Silas were in jail. They had taught the people in Macedonia about Jesus. Because they had healed a young girl who had an evil spirit, the people had caused them to be cast into prison and beaten. How would you feel if you were in jail and your back had been cut with a cruel whip? I don't think I would feel like singing, would you? But Paul and Silas did. After the jailor had put them in the most secure place he could find and even had their feet locked in the stocks, Paul and Silas sang praises unto God.

It was midnight and the other prisoners heard Paul and Silas singing. They felt honored that they could be worthy to suffer for their Lord.

All at once there was a great earthquake, and the prison shook so that all the doors came open and every prisoner that had been chained or locked in stocks was loose. It was a death penalty for a jailor if anyone would escape from a prison of which he was in charge. So when the jailor awoke and found all the doors open he drew his sword and was about to kill himself

when Paul called to him and said, "Do yourself no harm for we are all here."

Then the jailor called for a servant to bring a light and realizing that Paul and Silas were men of God, fell down trembling at their feet and said, "Sirs, what must I do to be saved?"

And Paul and Silas answered, "Believe on the Lord Jesus Christ and you will be saved and all them which are in

your house."

Then the jailor took them that night and washed the stripes on their backs. Then he was baptized, and not the jailor only but all of his family and servants. He also brought food for Paul and Silas, and they all rejoiced with a great joy because they now believed in the Lord Jesus who was the God of their salvation.

Brother Rudy Cover

OBITUARIES

ALICE HEISEY

Sis. Alice Irene (Bowman) Heisey, 85, was born June 13, 1919 in Darke County, Ohio to Daniel and Hettie (Flory) Bowman. She lived her entire life in Darke County. She departed this life January 21, 2005 at Gade's Healthcare Center at Greenville, Ohio where she had resided since February 2004.

She was a member of the Englewood Dunkard Brethren Church where she remained faithful until her death.

She was united in marriage to William E. Heisey on June 7, 1941. She is survived by her husband, six sons: Larry E. and wife Joyce of Troy, Ohio; Duane L. and wife Dixie of Pendleton,

Indiana; Dale E. and wife Connie of Goshen, Indiana; Jan L. and wife Freda of Taylorsville, Mississippi; Paul E. and wife Dianne of West Unity, Ohio; Steven L. and wife Renee of West Unity, Ohio; and one daughter, Karen E. Blocher and husband Stephen of Bradford, Ohio; eighteen grandchildren, ten great-grandchildren; one brother Roscoe Bowman and wife Martha (Gade) of Greenville, Ohio; and two sisters-in-law, Naomi C. Padgett of Greenville, Ohio; Edna M. Flick of Troy, Ohio; one step-brother, Leonard Flory of Kansas, nieces, nephews, relatives and friends including special friends Jesse and Kathy Allen and daughter of Milford,

Indiana.

She was preceded in death by her parents and infant daughter, Delores Ann; brothers, Ralph, Herbert, Orville, Irvin, and sisters, Mary Ross and Ruth Ginger; her step-father Amos Flory and step-brothers Raymond, Arthur, and Winferd Flory and step sisters, Ruth Geiser and Edna Wray.

Her family was a delight and she loved to have them home. She enjoyed sewing, crocheting, quilting, and helping with chores on the farm. In their retirement years Mother and Daddy enjoyed traveling.

When Mother went to live at the nursing home with Daddy she brought much joy to the residents and staff as she participated in games, sewing and baking. Mother was a wonderful example to her family and friends. She stressed how important it is to work together as a family. Her loving ways and teachings helped to mold and make us a close Christian family.

A memorial service for the family was conducted at the funeral home prior to the visitation. The officiating brethren were Elder Keith Bailey, Elder Paul

Stump and Elder Phil Gish. The song "Great is Thy Faithfulness" was used. The funeral service was conducted at the Englewood Dunkard Brethren Church at Englewood, Ohio with the same brethren officiating. These songs were used and were some of Mother's favorites—"How Great Thou Art", "At the Golden Gate of Prayer", "Supertime", and "What a Day That Will Be". Her body was laid to rest at Miami Memorial Park Cemetery at Covington, Ohio.

The family would like to express their gratitude to each one who showed support during Mother's illness and her passing, with visits, prayers, cards, food, flowers, memorial contributions and concerns. May God richly bless each one of you.

The Family

ALAN GEORGE SMITH, JR.

Bro. Alan was born September 5, 1929 in Minneapolis, Minnesota and departed this life on July 21, 2004. His interests were many including anything that could be accomplished on the water, such as boating, skiing, and skating. As a young man he performed in water ski-

ing performances.

He felt God's call in his life to serve God in some capacity. He began by attending college to prepare for service in the Catholic Church. After some disappointing experiences he abandoned this ambition. He continued his education in various directions.

In the 1960's he moved to Washington DC where he was a news reporter for Associated Press covering the Vietnam War protests. This was of interest to Alan because of a peace position he held. While in Washington he was exposed to Quaker teachings, which he pursued. He attended various Quaker meetings and embraced their teachings.

In the 1970's he moved to Ephrata, Pennsylvania where he met different Anabaptist groups. While in Ephrata he rebuilt an old house with connections to Ephrata Cloister. He had interest in many historic events. He named this building The Smithson Inn and along with his wife Dorothy operated this building as a bed and breakfast.

In 1994 he made a visit to the Lititz Congregation. After about a year of attendance he

was taken in as a member. He brought many different ideas and interests to the congregation. While here he learned to know many different people and enjoyed discussing many different topics with them. During the fall of 1995, Bro. Bob Carpenter was with the congregation for revival. This led to Alan's decision to become a member. He wrote the following letter to Bro. Bob, describing his baptism experience.

October 22, 1995

Dear Bob;

It's rather late, but I want to get a note off to you before this day is over. You, and your ministry here, have been in my thoughts today, as well as the past few days.

I was baptized today, with only a few days advance notice. It was a glorious sunny October morning. The air was crisp, and the water sparkled in the noon-day sun. The Lititz Dunkard people lined the bank of Middle Creek, beside the Erb covered bridge. I don't know if you saw the spot when you were here, but it is a very picturesque place, that provided a memorable setting. A moving service, a new

commitment to God, a covenant with God, breathtaking cold water, Jim Eberly's sturdy presence, a warm welcome on the river bank, receiving the blessings of each person, a scene not to be forgotten.

As I left, very wet, with my new Dunkard hair all askew, the whole world was bright and new, and a dazzling sight to behold. The rolling fields, the white buildings sparkled against the early autumn background; what a privilege to live to experience such an occasion, in such a place. God's power so far exceeds our capacities, I couldn't imagine a heaven looking any better, or being any more welcoming than this.

Thank you for your contribution.

My warm regards to you both, in the name of our tender Lord, Jesus Christ.
Alan Smith

JOSEPH C. STUMP

Bro. Joseph C. Stump, 71 years of age, of North Codorus Township, died November 25, 2004, at Memorial Hospital, York, Pennsylvania.

Joseph was born December 16, 1932 to the late Clarence M.

and Shella (Rottmiller) Stump in Marshal County, near Tyner, Indiana. At only three years old, Joseph, with his other brothers and sisters and parents moved from Plymouth, Indiana to Pennsylvania. It took two days to travel the distance and the family settled at East Berlin, Pennsylvania on September 21, 1936. The Stump family moved seven different times within the years of 1936 and 1949 when they settled at the "Quarry Farm" in York, Pennsylvania.

Joseph married Glendora Marie Broadwater on June 25, 1955 at the home of the bride. On June 25, 2004 they celebrated their 49th Wedding Anniversary. Joseph was a member of the Shrewsbury Dunkard Brethren Church.

From March 1955 to March 1957, Joseph served his 1-W service at Byberry State Hospital being a male attendant.

Joseph like his brothers, Edward, Paul and John was a lover of farming. He was a life-long dairy farmer and founded Stump Acres Dairy Farm.

He leaves to mourn his wife, Glendora; one son, Terry G. Stump (and wife Karen) of York, Pennsylvania; two daughters,

Sherrilynne Stump and Katrina M. Stump both of York, Pennsylvania; daughter-in-law, Charlotte A. Stump of York, Pennsylvania; five grandchildren, Valerie M. Choi, Kayla L. Hess, Scott W. Stump, Charity E. Stump and Brittany M. Stump; a great-granddaughter, Rayna O. Hess; two brothers, Paul L. Stump, Englewood, Ohio and John H. Stump, Bernville, Pennsylvania; three sisters, Luella M. Shuman of Carlisle, Pennsylvania, Mary E. Hartz of Palmyra, Pennsylvania and Ruth A. Burtner of Red Lion, Pennsylvania. He was preceded in death by a son, Dennis C. Stump on June 9, 2002; four brothers, Maurice, Edward, Delma and Russell; and one sister, Valeria A. Sweitzer.

Services were conducted at the Heffner Funeral Home in York, Pennsylvania on November 29, 2004 with Elder Ray Stuber and Elder Merle Sweitzer officiating. Interment was in the Family Farm's Private Burial Site with Elder Robert Lehigh having the committal service.

HAROLD R. BECK

Bro. Harold R. Beck, 97, of Wauseon, Ohio passed away July 27, 2004, at Heartland of

Wauseon where he had resided since May 2000. He was born November 24, 1906, at Pettisville, Ohio, a son of Aaron and Rena (Stutzman) Beck. He married Rebecca R. Blosser on March 29, 1946, and she preceded him in death on September 11, 1991.

He lived his married life in Eckley, Ohio and worked at the Archbold Ladder Company until his retirement. He was a member of the West Fulton Dunkard Brethren Church, rural Wauseon, Ohio.

He is survived by two daughters, Ruthann (Richard) Dulaney of Wauseon, Ohio and Thelma (Harry) Bedford of Morenci, Michigan; five grandchildren; three great-grandchildren; and one sister, Leola Beck of Wauseon, Ohio. He was preceded in death by his wife, Rebecca, one daughter, Rosalie; his parents; and four sisters, Ethel Whitmer, Elma Jamison, Gladys Beck and Orpha Beck.

Services were held Friday, July 30, 2004 at the West Fulton Dunkard Brethren Church with Elder H. Edward Johnson and Dale Wyse officiating. Interment was in the Pettisville Cemetery.

NEWS ITEMS**MINISTERIAL LIST CORRECTION**

Brother John Pepper should have been listed as an Elder in the February Ministerial List.

WRITER'S WORKSHOP

The Writer's Workshop scheduled for Dallas Center, Iowa will be held at a later date than originally planned. Those in the Third District interested in attending the workshop will be informed of the new dates in the near future.

BETHEL, PENNSYLVANIA

The Lord willing, the Bethel Congregation will hold Spring Revival starting, April 10 through April 17, with Bro. Keith Snyder, from the Lititz Congregation, as our evangelist. All are welcome to these meetings. Pray for Bro. Keith as he delivers these messages and for each of us that we may prepare our hearts to receive thy word. Our Spring Lovefeast will be April 24, to which each are invited to share with us, also.

Sister Darlene
Longenecker, Cor.

WEST FULTON, OHIO

We are looking forward to our Lovefeast weekend, April 15, 16, and 17. Bro. Lloyd Lorenz is to be the speaker. Services will be Friday evening at 7:30, Saturday at 2:00 and 7:00, and Sunday morning at 7:30, 9:30 and 2:00 P.M. We welcome all who can to come and worship with us.

Sister Dianne Heisey, Cor.

NOTE OF THANKS

Dear Ones,

I want to express my heartfelt "Thanks" to the many Brethren and Sisters and friends for the many cards, letters and gifts that were sent me for my birthday. I appreciated each one. It was so good to hear from so many that I hadn't heard from for so long. The Lord has been good. May He richly bless each one for making it a birthday to be remembered. Thanks again.

Sister Della Ebling

ADULT SUNDAY SCHOOL LESSONS FOR MAY 2005

May 1 – Put Off, Grieve Not, and Be Imitators of God – Eph. 4:25-5:7

1. If someone has stolen things in the past, what is the direction given to correct this?
2. Does forgiving others remove the memory of the wrong? What all is involved in forgiving others?

May 8 – MOTHER'S DAY – II Tim. 1:1-8

1. In what ways does a Mother play a part in developing faith in an individual?
2. How much value does the world place on Motherhood? How important is it to us today?

Please note change in scripture reference.

May 15 – Walking in the Light, Filled With the Spirit – Eph. 5:8-21

1. In what ways does verse 9 expand on the fruit of the Spirit in relation to Gal. 5:22-23?
2. How can we redeem time, and for what purpose?

May 22 – Loving, Respecting, and Obeying - The Basis for Enduring Relationships – Eph. 5:22-6:9

1. What are the differences mentioned as to how a husband and wife are to relate to each other?
2. What are “the same things” verse 9, which masters are to do to their servants?

May 29 – You Can’t Stand Fast Only Half Clothed – Eph. 6:10-24

1. What is supplication?
2. What is the mystery of the gospel?

YOUNG PEOPLE’S SUNDAY SCHOOL LESSONS FOR MAY 2005

May 1 – First Miracle at Cana – John 2:1-11

1. Did Jesus want to be noted as the one who performed this miracle?
2. Do you think the servants who knew of the good wine told the others where it came from?

May 8 – Mothers – Gen. 21:14-21; Ex. 2:1-10; I Kings 3:23-28; John 19:15-27

1. What was the difference in the ages of Isaac and Ishmael?
2. How did these mothers express their love for their children?

May 15 – Cheerfulness – Pro. 15:9-16; John 16:1-8, 32-33; Acts 27:21-36

1. How can we have a merry heart?
2. How is it possible to be cheerful when we are facing adverse situations?

May 22 – Fear – Deut. 10:11-14; Ex. 1:15-22; Matt. 10:22-31; I Pet. 1:13-19

1. How can we fear God and yet love Him?
2. What enables us to not fear persecution or even death, as we stand for the truth of the gospel?

May 29 – Reality – Gen. 3:1-24; Matt. 3:1-9; James 4:13-14

1. How were these people swayed from reality? What are the consequences?
2. What is the reality about our life?

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BIBLE MONITOR

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MAY, 2005

NO. 5

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SAVED TO THE UTTERMOST

Saved to the uttermost; I am the Lord's;
Jesus my Savior salvation affords;
Gives me His Spirit a witness within,
Whisp'ring of pardon, and saving from sin.

Saved to the uttermost: Jesus is near;
Keeping me safely, He casteth out fear;
Trusting His promises, how I am blest;
Leaning upon Him, how sweet is my rest.

Saved to the uttermost: this I can say,
Once all was darkness, but now it is day;
Beautiful visions of glory I see,
Jesus in brightness revealed unto me.

Saved to the uttermost: cheerfully sing
Loud hallelujahs to Jesus my King!
Ransomed and pardoned, redeemed by His blood,
Cleansed from unrighteousness, glory to God.

-William J. Kirkpatrick

KEYS

We carry many keys. They often become nuisances as they wear out our pockets or become tangled with other things in a purse. We seem to need many keys these days. There are house keys, car keys, office keys, mailbox keys, safety deposit box keys, storage container keys, jail keys and many other types of keys. We want to be sure everything is locked and secure.

These keys are all designed to keep our possessions safe. There may have been a time when we did not feel the necessity of being so careful. That day has pretty well disappeared. Today's world is not a world of trust.

Although keys are usually thought of as a means of secu-

rity and safety, keys may also be a means of opening up what has been hidden. Keys unlock doors as well as lock them. The keys allow us to enter the place we want to be. Keys allow us access to what is behind the closed door. Without a key we can not enter in. Without a key we can not use what is hidden behind the locked area. So a key may be a means of keeping something hidden, but the same key may also be used to unlock and open what is locked.

In the New Testament, Jesus spoke about keys. After Peter made his great confession concerning Jesus, Jesus told him, since he had been perceptive enough to recognize who He was, that He would give Peter the keys to Heaven. These

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are not the usual kind of keys used to lock away valuables, but keys used to open those valuables unto those who need them. Later, Peter used those keys twice in the Book of Acts.

On the Day of Pentecost, Peter used one key to open the gospel to the Jews. As the Jews were gathered at Jerusalem at this sacred season, they noticed the disciples of Jesus were empowered by the Holy Spirit to proclaim the Word to those gathered from all corners of the known world. The Spirit gave them the power to not only say the words needed for that hour, but also translated them into the languages represented there.

By the power of the Holy Spirit, Peter, the uneducated fisherman, was able to preach to them from the scriptures and history. He was able to bring forth the texts that bore upon the coming of the Messiah and could relate them to the coming of Jesus and the work that He had accomplished. Peter's words, empowered by the Holy Spirit, brought conviction to the hearts of three thousand on that day. He had used the key to unlock the scriptures and to unlock their hearts that they might understand what their own

scriptures had promised them.

At a later time, Peter was able to use another key. Again the Holy Spirit played a prominent role in preparing Peter for the opportunity. While Peter was in Joppa staying with Simon the tanner, he spent some time on the flat roof of the house, in a season of prayer. This became a time of preparation, as the Spirit opened new possibilities to Peter's mind. Through the vision of the tablecloth filled with all manner of beasts, Peter was taught that he could not discriminate against the Gentiles. The Gentiles were just as important to God as the Jews. He had given His Son as a sin sacrifice for the population of the whole world. He paid a high price and He wanted that price to suffice for all, not just a chosen few. He prepared Peter for the coming of the messengers from Cornelius. When they came with their invitation to go with them to Cornelius so he might also hear the Gospel, Peter was willing to go. He had learned that he could not call any person God had created common or unclean.

Peter went with the messengers to the house of Cornelius. There he preached

the gospel to those assembled by Cornelius. As he preached the power of the Holy Spirit convicted the group so that many desired to become Christians. They were identified with Christ through baptism. Peter had used the key to open the gospel to the Gentiles. Paul would further that work during his many years of missionary service.

Keys may be used to lock things away. Keys may be a part of security. Keys may also be used to open as well as close. The keys that a Christian needs are the keys to salvation, the keys to Bible knowledge, the

keys to fellowship, and the keys to rewards. These keys are all necessary if we are to enjoy the experience of being the sons and daughters of God.

Surely these keys are available to you. How are you using them? Are you using them to lock away the wonderful things that God wants you to share with others? Are you using them to unlock men's hearts and minds that they might understand the Good News of Salvation through Jesus Christ?

The keys are yours to use. Are you using them?

M.C.Cook

FOUNDATIONS

"For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11)

I recently heard someone comment, "You can stack bricks as high as you want, but if the foundation isn't good, it's going to fall." This person was referring to a large church in our area, but we can also stack our lives on many foundations. Some are easy to identify, others may be hard to spot.

The first faulty foundation is material wealth. In Matthew 19,

there was a certain young man who came to Jesus, who had built his life on acquiring riches. Jesus asked him to cast away the only thing that was holding him back, but this young man would not forsake his riches and gain eternal life. His foundation was faulty, and did not stand.

The second faulty foundation we can build our lives on is what other people think about us. In John, chapter 9, we see a blind man who was willing to confess Jesus before men. His parents, on the other hand,

cared more for the acceptance of men, rather than the praise of God. Jesus said, "But he that denieth me before men shall be denied before the angels of God." (Luke 12:9) The praises of men may benefit us on earth, but this foundation will also fall in the end.

The third faulty foundation is pleasure and entertainment. We live in a world today that is constantly seeking entertainment. People seek for pleasure in every way possible. Pornographic stores are popping up so fast you wonder how there can be enough people to keep them all going. Sports has become a national obsession, people can never get enough of it. Paul warns us of this type of behavior, "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." (1 Cor. 10:7) God does not expect us to never have fun, or to abstain from anything enjoyable. But we must be careful of constantly seeking after entertainment, because we can quickly forget to give God any consideration. When we come to meet God in Heaven, the entertainment foundation will not stand.

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord." (Eph. 2:19-21) As we read throughout the Scriptures, we see that there is only one good foundation, Jesus Christ. Christ is the only foundation that will stand in the Day of Judgment, a Solid Rock in the time of trouble, a Savior and a Redeemer.

Why does it matter what foundation we use to build on? When we build a house, there are many areas that we build. The walls, the floor, the roof, but the strength of each of these depends on the foundation. The same is true with our lives, each and every part of our lives, our witness, our families, and our churches, is dependent on the foundation for strength.

In Matthew 7:24-27, we see a picture of two men building their houses, one on the rock, and the other on the sand. The rain came, and the house either

stood or fell, depending on the foundation that was laid. As you look at your own life today, which foundation are you building your life on? Are you building on a soft and weak founda-

tion, or are you building on the Solid Rock.

Brother Brice Dillard
18992 H-50
West Unity, OH 43570

BEING OF ONE MIND

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Romans 12:16

"Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, **of one mind."** Philipians 2:2

Perhaps the greatest controversy and struggle in the church today is what it means to be of one mind. This thought was once again strongly impressed on our mind during a winter Bible school held in our congregation. We conceded this is a very difficult subject and one that we personally struggle with. We do not offer a solution but wish to share some thoughts that may hopefully stir your thinking.

Ideally the answer is a simple one. We are all to have the mind of Christ, or to be more specific, to follow His teachings. But, as is well known, the earthly church is quite divided over what

Jesus meant by the words He spoke in Holy Scripture. It is also often stated that being of one mind is accepting the authority of Holy Scripture. Sadly, if the teachings of Jesus are controversial within the earthly church taking the Holy Scriptures as our final authority is even more so when it comes to interpretation.

Within this difficult subject is also the concern of what it means to be the body of Christ. Not only is the earthly church so badly divided in the area of being of one mind that many outside the church are turned off by the fact that "everyone has their own beliefs." (We speak of experience in this area when trying to share the need of having Jesus Christ to be a vital part of your life.) Most gatherings of believers are struggling with this issue.

First of all we would like to state very emphatically that "forced oneness" is a contradic-

tion of terms. Does this mean that we should eliminate any rules and regulations other than those specifically found in Holy Scripture? In some gatherings even those teachings that seem to be quite clear are left up to individual interpretation and acceptance or rejection.

At the time of this writing we are studying the book of Galatians in our Sunday Bible study program. This of course deals largely with our Christian liberty we have in Christ and being in bondage to the law. How does being of one mind fit into this subject? First of all there is a need for agreement on what it means to be in bondage to the law. Is the law merely the Old Testament restrictions, which is what Paul was definitely referring to or are there applications to our present New Testament church? Is attempting to be faithful to our Brethren heritage being in bondage? This appears to be the prevailing thinking among most Brethren bodies that accept Alexander Mack as their "founder." Is there a need to be of one mind on this subject?

While much emphasis is put on being in bondage to the law there seems to be little said con-

cerning being in bondage to the world, which is also taught in the book of Galatians. How important is it to define the "world" that the Apostle Paul is referring to? When we promote activities that once were warned against are we presenting our Christian liberty or are we encouraging being in bondage to the world? It seems to us that being of one mind is very important. Perhaps it is even more important to determine who or what is influencing our thinking.

An example of deciding what color the church walls should be was given to illustrate things that should never become a matter of division. This was a good example and unfortunately there have been church splits over matters as trivial as this. But there is another aspect to this illustration. Supposing it was decided at church council that the walls needed painting and to save money it would be a voluntary congregational project. This would be agreed upon but the color was never selected. On the day of painting a group shows up and proceeds to paint the walls. The only problem is that half of the group was using green while the other half was applying blue.

They were working together (they all were painting the church walls) but were they being of one mind?

Perhaps being of one mind is in the same category as being perfect. Most Brethren would agree that spiritual perfection is something we should strive for. It takes both a personal commitment and the working of the community of believers to uphold each other up in prayer, moral support and

times of speaking the truth in love. Most agree that we will not be entirely successful in our efforts for spiritual perfection in this life. But that does not mean we see it as something that is not important.

Do we view being of one mind in this way? Do we desire to follow the Bible teaching on this?

Brother James M. Hite
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A CASE FOR THE PLURAL, FREE MINISTRY

Matthew 10:8b, "...freely ye have received, freely give."

John 10:12, "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep."

Acts 18:3, "And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers."

Traditionally the Anabaptists have used the free, unsalaried, multiple ministry, unlike those of the Catholic and Protestant persuasions which used "professional" pastors and still do in

most cases. Unsalaried, that the ministry not use their position to their advantage, and plural, so that the work may be divided and that the brethren may be able to do the work to the honor and glory of God.

As Jesus sent His disciples out two by two, and as Paul always had Silas, or Barnabas, or Luke with him, so the work of the Lord should be done, not by one man, but by many. Titus 1:5 speaks of ordaining "elders in every city", signifying more than one.

We believe that there are probably many well-intentioned "pastors": those who lead the flock alone, either in an autocratic way or with a "board of

deacons" or a "board of elders" telling him everything he must say and do. The autocrat, or dictator, does not always intend to end up that way but often does so because of circumstances. The other type is described in II Timothy 4:3, "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears." Rather than seeking the truth, the people choose weak preachers who spout pabulum and scratch the ears of the listener rather than preaching the truth. Either way, there are many in the ministry, today, out to make a name for themselves. We must be careful that this trend does not find itself in our own midst.

I Thessalonians 5:12 says, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord..." The ministers, in an ideal sense, should come up through the congregation and be known of them. The congregation, as well as the Eldership, should have enough spiritual discernment to be able to see the potential in the young Brethren. In the case of smaller congregations or wherever a need

arises the Lord can, and will supply the need from other congregations.

During persecution, which is happening in many places and we believe will come to pass here, will your ministry turn tail and run at the first volley, or will they be faithful unto death? The hireling will flee. Those who are not anointed of God to preach the Gospel and lead the flock will flee. Those caught up in the cares of this life, and the deceitfulness of riches will flee. Those following in the footsteps of Jesus will follow Him wherever the journey takes him. If it leads him to the wilderness, or to the jungles of Africa or the isolated cold of the North Pole, he will go. He who follows Jesus will follow into persecution, if necessary. It will be just a quicker journey home for some.

In many ways, all men and women who believe in Jesus are ministers of the Gospel, though not everyone is called into the Eldership, Deaconship, or preaching ministry. We all must take up the cross and follow Jesus. To follow often means doing distasteful jobs, handling things that humble us, going places we would never think of going otherwise. To

spread the Love of Jesus to a sin-cursed earth and to see souls come to a saving knowledge of Him and to see Heaven

as their destination makes it all worthwhile.

Brother Lynn H. Miller

WHEN GOD SHUTS THE DOOR

The ark was now fully prepared. Noah and his family had faithfully labored many years to complete what God had commissioned them to build — an ark. Trees of immense dimensions and soundness had been located, felled, shaped and moved at a great effort to the building site. Countless hours had been spent shaping and dressing the great timbers and raising each one to its designated place. Each timber was carefully measured and specially shaped for its unique task.

The living creatures had all been put in their special place and God said to Noah, "Come thou and all thy house into the ark." The ark was a testimony of the faithfulness of this righteous family. God's plan had been carried out even to the smallest detail. Nothing had been overlooked. On the day that God closed the door it truly was an ark of safety. It was of great importance that it could withstand the pounding and

pressures of the mighty flood. The safety of this righteous family as well as all the living creatures was provided by carefully and explicitly following the plan of the Divine Architect. Then and only then did God close the door.

If we had lived in that antediluvian day, on which side of the door would we have been? Even more importantly, which side are we on as we consider the church of Jesus Christ as our ark of safety? Again God calls, not just for a specific family to come in, but "whosoever will" may come into that place of safety. What a blessed opportunity that goes out to all the ends of the earth. Even though we live in the day of the open door we feel that the time is soon to come when again God will close the door. As God was "grieved" with that generation how much more must He be grieved with this generation which has received so much Gospel light but still continues

in sin and rejection.

The deliverance from destruction of the family of Noah is a beautiful type of the deliverance that is obtained by all who

will accept God's offered terms of mercy. Romans 6:1

In hope of deliverance,
Brother David Skiles

NEVER DISCOURAGED

Emily R. Moore

Discouraged? Never!

For I am trusting in a Friend that never fails
Who bought and cleansed me with His precious blood;
No other one can lift the load of stress and care
As on I travel down life's toilsome road.

Discouraged? Nay!

Tho waters dark and turbid surge about my feet,
And adverse winds of trial fiercely blow;
Tho I am tossed and troubled by the tempest wild,
My Pilot watches o'er His child, I know.

Discouraged? Nay!

The friends that long I've trusted fail to understand,
The failures of my life are bro't to view;
And tho I feel the hurt of harsh, reproving words,
'Tis then I put my trust in God anew.

Discouraged? Nay!

Tho heavy burdens press upon my weary soul,
Tho Satan's fiery darts at me are hurled;
I hide behind the standard of His faithful Word,
Secure with victory's banner o'er unfurled.

Discouraged? Nay!

Tho earthly joys and comforts seem to be denied,
And in life's struggle I may stand alone;
I trust the Hand that by His Spirit guides my life
Across the trackless maze and leads me home.

Discouraged? Nay!

E'en tho my heart is crushed and few there be that care,
And I in body, mind, and soul am pressed;
I pray His blessed fragrance from my heart to flow,
The while I whisper, "Lord, Thy way is best."

Encouraged? Yes!

For He's my Refuge, Shield, Defender, Faithful Guide,
My life is His, my heart His royal throne;
And He, the eternal God, has promised to sustain,
His everlasting arms uphold His own.

Encouraged? Always!

For having loved His own, He loves unto the end,
With love that's boundless, deeper than my need;
And many waters cannot quench this love for me –
The love that from all sin my life has freed.

Discouraged? Nay!

Full well I know the struggles of the days gone by,
The harrowing failures that have hindered me;
But now I'm sheltered by the blood of Calvary,
And thru His wondrous grace I am set free.

Discouraged? Never!

For when not one is left but He Who loves me true,
And when my heart is pained and crushed with grief;
I'll still rejoice and praise the One Whose mighty power
Can in the darkest hour bring relief.

Discouraged? Never!

I'll cast on His strong arm my problems, all my care,
I'll rest in Him Who marks the sparrow's fall;
His eye is on the faithful, they shall dwell with Him –
His love has won my heart, my life, my all.

Encouraged? Yea, always!

I trust His Word that liveth on when time shall end,
The Word that calms the storm with, "Peace, be still";
The Word that gives me courage, perfect rest and peace,
And strength to do my blessed Master's will.

Selected by Brother Galen Litfin

THE POWER OF GOD THROUGH ANOINTING

Ethel Beck (Whitmer)

This subject is not talked upon or preached, so very much. Yet God still manifests His power through the anointing. Let us consider James 5:14-15. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him." Sickness is caused from sin directly or indirectly. I believe it is an honor to God and a defeat for the devil when we are healed.

Because of sin in the Garden of Eden we must suffer. (Read Luke 13:11-16.) This woman was bound by Satan until Christ loosed her from her infirmity. Also read John 5:2-15. "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."

One time when Jesus came in contact with a blind man, His disciples asked, "Who did sin, this man or his parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his parents; but that the works of God should be

made manifest in him." It may not be any fault of our own that we suffer but it still traces back to the beginning. Jesus was so willing to heal all that came to him. I believe He is just as willing for all to come to Him today. Every time God heals someone it is another victory over Satan. However, a few people have been a blessing to others while they were sick in bed. Their lives were committed to God to do as He saw best.

Sometimes God allows His children to suffer that He might be glorified, and for their good. It was for the glory of God that Lazarus was sick and died. Then it was to God's glory that he should be raised from the dead. But later he died again. It speaks of others who were sick in the Bible. "Elisha was fallen sick of the sickness whereof he died." (II Kings 13:14.) "Trophimus have I left at Militum sick." (II Tim. 4:20.) "Epaphroditus was sick nigh unto death." (Phil. 2:27.) Because of his love for Christ's cause he wore himself out and became sick. For some reason Paul did not see that they were healed.

Paul prayed three times for his thorn in the flesh to be removed. God did not see best to remove it. He showed to Paul that the "messenger of Satan" sent to buffet him would be used to keep him humble and dependent on God. Paul instead of pining and being downcast was resigned to God's will. He said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

If God gives us faith to be healed, then our prayer for healing will be answered. Usually when People have faith to be anointed they are healed. If God doesn't see best to heal them they still get some help and a blessing from it. Often times we lack the faith. Perhaps Jesus would like to say to us as He did to His disciples on a few occasions, "O ye of little faith." "Be not faithless but believing", and "where is your faith." I am sure we too, feel like the disciples who need to say, "Lord, increase our faith." When He healed people He often said it was their faith which did it.

God sometimes works through doctors and medicine to His glory. He also works without medical aid which gives Him

greater glory. Here is an incident in II Chronicles 16:1-3, which we will notice, "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great, yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign." He did not seek the Lord but physicians for his healing so he died.

Some wait until they are real bad or until the doctors give them up before calling for the anointing. This looks like we trust the doctors more than God and only go to Him as a last resort. Why not try Him first, so He will receive full honor and praise? If some doctor is successful in bringing a patient through a serious illness, we are more apt to praise the skill of the doctor than God working through him. God would have His children use the privilege of the anointing. There is no healing power in the oil but it is a symbol of the Holy Spirit. It is the faith in it's power which heals. Much depends on the faith and prayer offered for the sick by the elder. "Let them pray over him...and the prayer of faith shall save the sick."

If some have failed to be healed when anointed, could it be a lack of faith on the elder's part or of the one who is sick? Jesus often healed people because of the faith of the ones who brought them to Him. Sometimes the patients were not even in a condition to ask to be healed. We exercise faith in asking to be anointed, then the elder must exercise faith in praying for our healing.

Some think that if they are not really bad enough to be in bed they are not sick, but just afflicted. They do not know if they should call for the anointing or if that is just for those in bed. I thought this too, I wonder if that isn't the devil trying to get us to put it off and not trust God for our healing. Webster says when we are sick we are afflicted with disease, ill, unwell or not in good health. So if we have an ailment and suffer we are considered as sick because our body is not well.

James 5:13 says, "Is any among you afflicted? let him pray." This we are to do for ourselves, but if sick call for the elders to pray, and so forth. Let us make a study of the meaning of the word "afflicted" and its forms. Afflict means to strike,

cast down, overthrow, to humble and to inflict some great injury or hurt upon, causing continued pain or mental distress. We will give some scriptures using this word to see how it is used. "And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage." (Deut. 26:6.) "I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" (Ruth 1:21.) David said, "It is good for me that I have been afflicted; that I might learn the statutes." (Psa. 119:71.) In speaking of Christ's suffering it says "He was oppressed, and He was afflicted, yet He opened not His mouth." (Isa. 53:7.) God afflicted Israel to bring them back to Him. "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of the spoilers, until He had cast them out of His sight." (II Kings 17:20.)

Affliction means calamity, distress, grief, pain, adversity, misery, wretchedness, misfortune, trouble and hardship. There are so many scriptures on this we will have space to consider just a few.

In most cases it refers to trouble of some kind, rather than sickness, like we too often use the word. "And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the Word's sake, immediately they are offended." (Mark 4:17.) "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." (Jas. 5:10.) "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God." (II Tim. 1:8.) "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Tim. 4:5.) "Be sober, be vigilant because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (I Pet. 5:8-9.) Then if afflicted we need to pray, that we may endure it and come out victorious. The devil wanted to afflict Job and God permitted it only so far. He also permits it

to come to us. Let us learn the lesson He would have us learn through it that His name might be glorified.

It may encourage others to trust God's power to heal them if we give some testimonies of others who have been healed. A sister was bothered with attacks of severe pain which lasted for three hours or more. She could scarcely move her body. This was caused by a stomach ailment. At one of these times she was anointed after prayer meeting. That night she walked upstairs and appeared to be in usual health. A couple of weeks later she had another attack. She was doubled up with pain. Since she had been anointed only a short time before, this time she called in a group for prayer. Scripture was read where Jesus healed the sick. Then prayer was offered by several in the group. When we arose, this sister stood up immediately, in usual health.

A sister was suffering severe pain in her head. It was caused from ear trouble. She was anointed. There was a decided turn for the better and the pain stopped.

A doctor told a sister she had appendicitis. The pain was

increasing with a temperature. After being anointed she slept well that night and the pain was gone.

A brother who is a strong believer in the anointing gives his testimony. We will give it in his own words.

"Several years ago I had a backset from the flu, and was getting very sick. We called the doctor. He said I was taking scarlet fever. After looking me over he said I was dying. My eyes, lips and finger nails were turning blue. That evening I was anointed according to James 5:14-15. In less then a week I was out of bed. One of the household said they never saw anyone healed quicker than that. For this I praise God."

I will also give my own testimony. For over two and a half years I doctored for anemia. Much was spent for blood builders and given to the doctors. All this was needed to keep me going. I thought of being anointed several times but lacked faith. I quit taking all the liver capsules and iron, then was anointed after prayer meeting one evening. Nothing happened so the next day I wondered if I was cured. Then I thought, that was doubting. I sang songs ex-

pressing faith, and prayed that my faith would not waver. I felt new strength and vigor surging through my body and knew I was healed. God's strength in me held out better than the strength derived from the other things. A year has passed and I have not resorted to these other things for help, but have kept well. I don't see why I did not trust God sooner instead of the doctors. God alone deserves all the praise. Now the money can be used for Christ's cause instead of for doctoring.

A sister had her tonsils removed. Later she had a hemorrhage, which seemingly could not be stopped. She called for the anointing and the hemorrhage ceased.

A sister was taken seriously ill in a few days' time with gall-bladder trouble. After doctoring a couple of days she called for the anointing. The next morning when the doctor came he saw she was so much better. He said he knew his medicine did not make that much of a change. He asked if the church people had been there. She was glad to tell what the power of God did through the anointing. From that time on she improved and gained normal health.

There are many more who could witness to the healing power of God. These are just a few which have come to our notice. May we ever be encouraged to trust God more and the doctors less. Let us put Him first. I am sure we will receive a bless-

ing. When we ask for the anointing we know we are obeying God. Let us give Him the praise for the blessings received from it.

Selected from the May 15,
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Monitor

DEAD OR ALIVE

Gen. 2:7, "And the Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life; and man became a living soul." Thus began life for mankind.

Gen. 2:17, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Thus came death upon mankind. Gen. 5:5, "And all the days that Adam lived were nine hundred and thirty years: and he died."

Deut. 32:39, "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand." He has life and death in His hands.

Deut. 5:3, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

The covenant is made with the living.

Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Please read through verse 21. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Rom. 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." I Pet. 2:24, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

John 11:25-26, "Jesus said unto her, I am the resurrection, and the life: he that believeth in

me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"

John 5:21, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

A word of warning. Rev. 3:1B, "...that thou hast a name that thou livest, and art dead." Pray that it not be said of any of us.

May God bless you all,
Brother William Carpenter

BIBLE STORY

PAUL AND SILAS RELEASED FROM PRISON

Acts 16:35-40

In our last Bible Story we left Paul and Silas with the jailor who had believed on the Lord Jesus and had been baptized in the night. Now, when daylight appeared, the leaders of the city sent word to release Paul and Silas. We do not know exactly what the reason was. These men who had condemned Paul and Silas to prison had suddenly decided to change their minds and release them.

There had been a terrible earthquake that night, and these rulers like most of the people who did not believe in Jesus, were very superstitious. They may have thought that a divine power was angry because they had jailed two innocent men. Anyway, they wanted Paul and Silas to go. The keeper of the prison said, "Now

the magistrates have sent word to release you: go in peace."

The Apostle Paul was a God-fearing man, but he did not fear those magistrates. He knew they were afraid and decided to teach them a lesson. Paul replied to the keeper of the prison, "We are Roman citizens and they have beaten us without a trial and have cast us into prison, which they know is absolutely against the law. And now they want to let us go secretly? I should say not! Tell them to come and let us out themselves."

When the magistrates heard that Paul and Silas were Romans they were really afraid. So they came and pleaded with Paul and Silas and begged them to depart out of the city.

Paul and Silas did not leave

the city at once but went to the home of a woman called Lydia where they had stayed while they were in the city of Philippi. Here they met with other Chris-

tians and encouraged them by telling how God had delivered them. Then they departed.

Brother Rudy Cover

FROM THE BRETHERN HYMNAL CLEANSING FOUNTAIN

Zechariah 13:1, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Redeeming love has
been my theme,
And shall be till I die.

Redeem: to recover, to fulfill a promise or a pledge, to make up for, to set free or save, as a sinner. (Webster's Random House Dictionary)

William Cowper's little couplet above has kept my mind and heart occupied for many days now. How wonderful is that idea of redeeming love. Oh, we can have all kinds of love and still not reach the value of redeeming love. God must have thought that we had some value that He would redeem us. He could have said, like many people do, "Go to Hell", or "Let them burn forever", but He loved us. Praise God, we have been set free from the Law of sin and

death. (Romans 8:2) We have been bought with a price, the price of the Blood of the Son of God.

The original title of this hymn was "Peace for the Fountain Opened". Cowper worked closely with John Newton in the late 1700, to produce many fine works, including this one:

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

How familiar and how true these words are! How worth pondering! So are these:

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath the flood,
Lose all their guilty stains.

How well his words provoke thought. Imagine the paradox of someone plunging into blood and coming out clean. Very few of the modern hymns are so given over to meditation.

This writer often uses an old hymnbook, like Gadsby's (printed in 1838) as a devotional, and we often meet with what borders on ridicule. Yet, when you look at today's devotional books, you are faced with much modern thought, which does not give honor and glory unto God, as well as modern Bible ver-

sions, which only cause confusion even to the most seasoned Christian.

Consider the implications of the following lines:

The dying thief rejoiced to see
That fountain in his day;
And may I there, tho vile as he,
Wash all my sins away.

How wonderful to be re-deemed! How much should we proclaim it!

Brother Lynn H. Miller

BIBLE TRANSLATIONS

There were four clergymen who were discussing the merits of the various translations of the Bible. One liked the King James Version because of its simple, beautiful English.

Another liked the American Revised Version best because it is more literal and came nearer to the original Hebrew and Greek.

Still another liked Moffat's translation because of its up-to-date vocabulary.

The fourth minister was silent. When asked to express his opinion, he replied, "I like my mother's translation best."

The other three expressed surprise. They did not know that his mother had translated the Bible.

But he assured them, "She translated it into life, every day of her life, and it was the most convincing translation I ever saw."

The challenge for us is this. Do people like "Our" translation of the Bible? They see it every day!

It could be that "You" are the only Bible some people will ever see.

Selected by Sister Terry Scofield

THE BEATITUDES

S. N. McCann

BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5

This Beatitude seems to be quoted from the 37th Psalm, where it is used five times, and always with the promise to inherit the land. "The meek shall inherit the land." Psal. 37:11. Those who wait for Jehovah, who are righteous, who keep his ways, shall inherit the land. Meekness indicates a state of mind and heart that carries with it heaven's blessings. It is a quality that is close akin to "poor in spirit," but different and just as fundamental in real soul growth. Meekness is that disposition that disposes one to take injuries, insults and slights patiently. It is the attitude of the pupil to the teacher while receiving instruction; of the dutiful son to the father, while receiving paternal correction; of the servant to the master, when receiving his orders; of the Christian to God, when he speaks through his Word. Meekness is not a natural quality, as shyness, timidity, but it is spiritual and gives boldness where bashful-

ness or timidity will never be heard or felt.

A meek person will not be easily slighted or angered; he is not looking for honor; he is not seeking exaltation; and a slight is not easily given. A meek man is seeking not honor or respect from men so much as he seeks to be right with God. Meekness means humility towards men. The meek will not defend themselves, yet they inherit the world. Meekness inherent in the mind and heart, and non-resistance becomes a principle of the life. The lamb is an emblem of meekness, and as such shows no spirit of war or bloodshed. The meek are gentle and forgiving, like the lamb or the dove. If the child of God is meek he will suffer wrong and take it patiently. There is much of wrong and oppression in the world. Many who must endure much of wrong worry because there is no help. To endure wrong and chafe under it brings only sorrow, but to endure wrong and take it patiently and meekly brings a blessing from God. To endure wrong or buffeting because of

wrong-doing is not acceptable with God. It is when one does right and is buffeted for it and takes it meekly, that God sees and blesses.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls." Matt. 11:28. Jesus gives us the most complete pattern of a meek life ever lived upon the earth. It was said of Moses, "Now the man Moses was very meek, above all the men that were upon the face of the earth." Num. 12:3. While Moses gives us one of the brightest examples of meekness, Jesus by far surpasses him as a true pattern of this grace. Constitutional meekness lacks sternness of character where and when it is most needed. Eli and Samuel in dealing with their children were meek, but it was of the constitutional kind and brought a curse instead of a blessing. Meekness that is spiritual and not constitutional gives sternness of character without harshness. It is the quality of character that can rebuke an error even in a friend. It is the quality of character that cannot be bribed, or that, for a gift, cannot shut up its convictions and silently pass by wrong

because favored by the wrongdoer. Constitutional meekness is a defect, while spiritual meekness is one of the noblest traits of Christian character.

The man who is truly meek is above what men may say or think about him. He acts not from a sense of what people will think, but from a sense of what is right. What people think or say is not troubling a man who is truly meek, but it does trouble the one who is seeking glory of men. It does trouble the one who is not willing to endure buffeting wrongfully. It does trouble him who is not willing to suffer for the good he has done. The man who is constitutionally meek will bend his convictions to suit his company and the occasion or place where he happens to be. The man who is spiritually meek will mould his company to his convictions, or at least rebuke sin wherever he finds it, whether in friend or foe. He who is made meek by the power of the Spirit will stand for his convictions though he stand alone. The quality of meekness is not a natural gift, but it is bestowed because of the power of the Spirit, upon all who become Christlike. There is, perhaps, no one power that means more to

a Christian who would lead others, than the power of meekness. It is the one quality of spirit admired by almost everyone, even though possessed by few. Moses and Christ are the two great examples of meekness for us to imitate.

A BEAUTIFUL LIFE

Each day I'll do a golden deed
By helping those who are in need;
My life on earth is but a span,
And so I'll do the best I can.

To be a child of God each day,
My light must shine along the way;
I'll sing His praise while ages roll,
And strive to help some troubled soul.

The only life that will endure,
Is one that's kind and good and pure;
And so for God I'll take my stand,
Each day I'll lend a helping hand.

I'll help someone in time of need,
And journey on with rapid speed;
I'll help the sick, the poor and weak,
And words of kindness to them speak.

While going down life's weary road,
I'll try to lift some trav'ler's load,
I'll try to turn the night to day,
Make flowers bloom along the way.

Life's evening sun is sinking low,
A few more days and I must go
To meet the deed that I have done,
Where there will be no setting sun.

-William M. Golden

NEW CONGREGATION

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints." Psalm 149:1. We were privileged, along with Bro. Gordon Jamison and Bro. Marlan Jamison, to make the trip to Torreon for a very special service.

There had been a vision and desire for some time to organize a new congregation in the area. This became a reality on Monday evening, March 7, 2005. Bro. Gordon had Scripture and prayer. Bro. Fred moderated the meeting and Bro. Gordon served as clerk. Twenty-four souls were received as charter members in the new Juniper Hills Dunkard Brethren Church. The new members are as follows: Isaac and Dean Castillo, Candy Charley, Jerrison Sandavol, Eric Montoya, Petri van Toledo, Vita Trujillo, Owen Meyers, Hugh Jr. and

Crystal Trujillo, Ted and Renita Litfin, Duane, Tena and Ryan Priest, George and Colleen Brown, Paul, Sarah, Jonathan, Seth and Aaron Skiles, David and Mildred Skiles.

The new congregation then elected Bro. David Skiles as their Presiding Elder and Brethren to serve as trustees, church clerk and treasurer. They plan to have two meetinghouses; one will be the current church at the mission and the other will be in Bro. David's home until a permanent location is chosen.

I believe it is important to note at this time that the work will continue at Torreon Navajo Mission as it has in the past and I encourage the brotherhood to continue its support.

It was a very encouraging service as some former and some present staff at the mission and some elderly and some young Navajos all joined

together to form a new church family. Their enthusiasm was contagious and we encourage all to pray for this young congregation that it may grow and be

a bright light in the community from Torreon to the Albuquerque area.

Brother Fred and Sister
Diane Pifer

NEWS ITEMS

GENERAL CONFERENCE 2005

The Lord willing, General Conference will be held at the Maranatha Camp Grounds, Maxwell, Nebraska, June 4-8, 2005. The grounds are located 13 miles east of North Platte, Nebraska on Interstate 80. Get off at the Maxwell, Nebraska Exit, and then go South ¼ mile to the service road, then west 2 miles to the grounds.

There are plane and bus services to North Platte, Nebraska, but no train service. You can make your own arrangements for someone to pick you up or call the grounds after you arrive.

You need to bring your own bedding.

There are hook-ups for trailers and motor homes and we encourage those who can to bring them.

Send reservations to:

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Dallas Center, IA 50063
515-992-3584
mossjms@aol.com

Brother Marvin Haldeman
P.O. Box 304
Quinter, KS 67752
785-754-3593

Brother Lee Meyers
25009 S. Cowger Rd.
Peculiar, MO 64078
816-779-0967
sethlemeyers@juno.com

Address of camp:

Maranatha Camp
16800 E. Maranatha Rd.
Maxwell, NE 69151-1025
Telephone: 308-582-4513

Lodging Committee
Brother Jerry Moss

YOUNG PEOPLE

Young people who are planning to attend General Conference are asked to pack some appropriate older clothes. The

Youth Activities Committee has a number of projects lined up that will require clothes that can be gotten dirty.

MINISTERIAL LIST CHANGE

The new phone number for Bro. Vernon Martin is 816-779-4161.

DUNKARD BRETHREN HISTORY BOOK

Last Call for Information

If you have any information that should be included in the Dunkard Brethren History Book, or that the Committee should be aware of in compiling the Dunkard Brethren Story, please, get it to Robert Lehigh by Conference Time. Along with Frank Reed, Shirley Frick has been working diligently at researching the Bible Monitors and other

available information. The work of compiling this information is proceeding. If you know of any information that should be brought into consideration, now is the time to get it to the History Committee. We need to have your information in hand so the work can proceed. Thank you!

Respectfully Submitted,
Robert Lehigh, Editor

THANK YOU

I thank all of you for your prayers and support during my recovery from burns.

The Lord has answered prayer. My recovery has been slow but I am improving every day.

May God richly bless each of you for your concern. God

wasn't ready to call me home but has given more time for me to do something for Him.

Three things I yet can do:

1. Seek Him constantly
2. Seek Him faithfully
3. Share Him boldly

Brother Dale Jamison

THANK YOU

To the brothers and sisters across the brotherhood, I want to thank everyone for remembering me on my 70th birthday

by sending me cards and love gifts. God bless you all for your kindness.

Brother Harold Kegerreis

A NOTE OF THANKS

To all those who helped us to build our house and occupy it, we thank you. The Lord has blessed us above what we deserve. May He likewise give us the grace and power to be good

stewards over what we have been blessed with.

Our address and telephone number remain the same.

Brother Lynn and Sister
Ruth Miller

ADULT SUNDAY SCHOOL LESSONS FOR JUNE 2005

June 5 – The Revelation of Jesus Christ, the Almighty – Rev. 1:1-20

1. Discuss the “things which must shortly come to pass.”
2. Discuss our part regarding verse 3.

June 12 – Jesus Dictates, John Writes, “I Know Thy Works...” – Rev. 2:1-17

1. How do we, as the church, compare ourselves to the church of Ephesus?

2. Discuss verse 17.

June 19 – FATHER'S DAY – Luke 15:11-32

1. Did the father err in giving the younger son his portion? He easily could have withheld it.
2. Compare each son's relationship with their father and make a spiritual application to our day.

June 26 – Hold Fast and be Overcomers – Rev. 2:18-29

1. Is there a modern version of Jezebel? If so, who is she?
2. What is the morning star referred to in verse 28?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JUNE 2005

June 5 – The Good Seed – Matt. 13:24-30, 36-43

1. How do we deal with our enemy, the tares?
2. How can wheat and tares grow in the same soil?

June 12 – Our Understanding – I Cor. 2:1-16

1. What is the wisdom of God, and how do we speak it?
2. "We have the mind of Christ." Discuss this statement.

June 18 – FATHERS – Gen. 37:1-4; Job 1:1-5, Mark 5:21-23, 35-43

1. These scriptures demonstrate a father's great love for his children. Discuss this from a young person's viewpoint.
2. How does our earthly father compare to the Heavenly Father?

June 26 – Temperance – Luke 1:13-17; Rom. 14:14-20; James 3:9-13

1. One way to allow God's Spirit into our lives is to control our appetites. Discuss this statement.
2. God's sanctified vessels have always had to meet certain conditions. Are we any different?

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BIBLE MONITOR

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JUNE, 2005

NO. 6

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WE ARE LIVING

We are living, we are dwelling
In a grand and awful time—
In an age on ages telling;
To be living is sublime.

Hark! The onset! Will ye fold your
Faith-clad arms in lazy lock?
Up! O, up! Thou drowsy soldier;
Worlds are charging to the shock.

Worlds are charging, heaven beholding;
Thou hast but an hour to fight;
Now, the blazoned cross unfolding,
On, right onward for the right.

On! Let all the soul within you
For the truth's sake go abroad;
Strike! Let every nerve and sinew
Tell on ages – tell for God.

-A. C. Coxe

THE PARABLE OF THE '55 CHEVY

The young man's grandfather gave him the 1955 Chevrolet Bel Air that sat rather decrepitly behind the barn. What was he going to do with this one-time sporty automobile?

Now it was rusty, dented and undrivable. One of his uncles had driven it until it would not go another mile. It had been pulled out behind the barn and left to rust and rot. The body had some major dents and rust spots. The engine would not start. The headliner was hanging down from the roof in strips of rotten cloth.

He had four options. The first option was to tow it to the nearby junkyard. That would be the easiest solution to his problem. The junkyard might even

pay a little something for his car. After all the usable parts from it had been sold, it would be crushed and sent to be recycled.

The young man thought of a second option. He could repair the more glaring problems of the automobile. He could fix or replace the engine. He could at least get it fixed up enough that he could drive it. He could fix the body and interior enough to satisfy safety requirements and make it presentable. He might even invest in a cheap paint job. Paint and bondo could cover many surface imperfections.

Then he remembered being to an Auto Show where he had seen some wonderfully restored automobiles. He had marveled at how those cars had been re-

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stored beyond their original showroom beauty. He knew it would require a lot of hard work and a large outlay of money, but he knew his old car could be a classic beauty. The body would be restored beyond its original showroom beauty. He knew it was a car much desired by collectors, so his investment could pay off. A new engine could replace the present one. Serious restorative bodywork would make it a real beauty. The interior could be redone by a professional so it was fancier than the original. It would be a large investment, but it would be interesting to show his car in parades and at Auto Shows.

The last option was to restore the car to somewhere close to its original condition. It too would demand time and money, but it would not be put in show condition. He would drive it. He would replace the engine. The interior would be restored so it resembled the original interior. His car would be recognizable as a '55 Chevy. He would not drive it in parades or take it to Car Shows, but it would get him where he wanted to go.

What is the meaning of the parable of the '55 Chevy?

Unlike the automobile, we have free will. The automobile could only submit to the choices made by the young man. We have the opportunity to use our minds and hearts to make our own choices. What would be your choice concerning this decrepit car?

The easiest decision is to end up in the Devil's junkyard. By neglect a person can come to the terrible end of Satan's Hell. No restorative work needs to be done. Neglect of the call of the Holy Spirit and the proclaiming of the Word of God is all that is necessary. No positive decision needs to be made to enter Hell, just neglect.

The second option of putting some effort into making the car roadworthy is a lot like many people's efforts to reform themselves. They put on a coat of surface changes. They may rid themselves of some obnoxious social habits, they may even make a profession of faith, but they have never dealt with the underlying problems of the heart and mind. They need a God-directed transformation but only receive a self-directed reformation. They may cover up some flaws but the inner man has not been touched. It is the same old

car with just a new coat of paint and bondo to make it look better.

His third option was to restore the car to better than when new. This meant letting Jesus into the heart. Unfortunately this change was only evident on special occasions, like the restored car being driven in the parade. The new birth was evident in some ways but mostly in the inner man, most of the time, it was kept hidden and sheltered from the surrounding world. Many who have been converted can only relate this conversion at special events and seasons, not in their daily living.

The fourth option concerns those who have been saved and are prepared to serve. They have been transformed into the vehicle of God's choice, so He can use them in the world about them. Because of their willingness to acknowledge God and all His ways they are available for daily service in the world in which they live. They are restored so they have the appearance and the ability to serve. They may not be in the parade but they are running smoothly every day.

Where do you fit into the above parable?

M.C.Cook

THE CALL OF GOD /// THE RESPONSE

I suppose we have all heard many messages on the call of God in our lives so I only want to challenge us to keep our spiritual ears open and keen to the voice of God when He speaks. There must be many different ways and reasons that the voice of God calls to mankind. I would like us to consider a couple of them.

Possibly the first call of God to the human soul is the call to a personal, intimate relationship with Him. **THE CALL TO SALVATION!** Let's consider the child

Samuel. Hannah took him to the house of the Lord in Shiloh and "gave him unto the Lord," and he served, or "ministered unto the Lord before Eli." It seems that Samuel was an upright and proper child, that he was obedient to his parents, and respectful of the authorities. Yet I Samuel 3:7 says, "Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." Yes, Hannah had given Samuel to God but Samuel had not yet made his personal connection

with God.

We may have the most Godly of parents, respect and honor every level of authority in our lives, and even practice a host of Godly principles in our living. Although we may experience many of the blessings promised to those who live such lives, we will never know the "peace which passeth understanding" until we respond positively to God's call to salvation.

I believe that when God speaks to an unbeliever, he WILL hear the call and he WILL respond in one way or another. One may take the "Pharaoh approach" and say "who is the Lord that I should obey his voice?" Some may be softer and say with Agrippa, "almost thou persuadest me." Or, one might wisely respond, as did the Ethiopian eunuch, "I believe." Either way, we WILL respond to God when He speaks to us. To simply ignore the invitation to salvation is to tell God we don't have time for Him.

Jesus says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20) Christ has the power to go through closed

doors, but when He calls to the heart of a sinner, He will not go in until invited. Our redemption cost the Saviour His sinless life, yet it's free to us if we will only soften our hard heart, open the door, and say "come in Lord Jesus!" Have you responded in this way to God's call to salvation?

THE CALL TO SERVICE

Perhaps the second call one might hear from God is to serve Him. When God calls us from sin, He calls us to service. Sometimes we want to become a "believer" but then comfortably do nothing! When we read the second chapter of James, we get a very clear picture of what a lazy man's faith is – DEAD! I'm sure we clearly understand and agree that our salvation is by the grace of God and through the shed blood of Jesus, but once we have been called out of darkness and into "the light," we must be prepared to answer the call to SERVE our Lord and Saviour!

How did Abraham respond when he was called from his home into a strange land? He was obedient and became known as the "father of the faithful."

When God called Moses to lead His children out of Egypt,

Moses obeyed and chose to "suffer with the people of God." Thus, it was said of him, "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." (Deut. 34:10) I am blessed and challenged by the incredible relationship between God and Moses. But we all can have a similar relationship if we wholeheartedly commit to God's call to service, and then pursue that calling without compromise!

After the Apostle Paul's conversion, the Lord told Ananias to go and lay his hands on him because "he is a chosen vessel unto me." (Acts 9:15) Paul was filled with the Holy Spirit and went on to become possibly the

greatest missionary that's ever lived! Why? Because he was willing to faithfully commit to the Lord's call to serve Him, even though it cost him his very life!

Perhaps God has many "chosen vessels" among our own denomination that He's not yet able to use because we are too afraid to step into the water of faith and commit to the call. As a child of God, what is He calling you/me to do, and how are we responding? When we hear "the voice of the Lord, saying, Whom shall I send, and who will go for us?" will we respond as did Isaiah and say, "Here am I; send me"? (Isaiah 6:8)

Brother Alan Meyers

THE SINLESSNESS OF CHRIST

A complete study of the doctrine of Christ includes the truth of His absolute sinlessness. He did not have a fallen nature nor did He have any inherent indwelling sin. The writers of scripture guided by the inspiration of the Holy Spirit carefully detailed the circumstances of the virgin birth of Christ. These events lay the groundwork for this teaching. Luke tells us that God sent the angel Gabriel to tell Mary she was chosen to bear the

Christ child. The angel explained to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35)

The angel made it clear Christ would be born holy. The implication of that statement is far reaching. Christ at His birth took on a human nature like ours with one exception. He was

born without any sin in Him and without a fallen nature. The virgin birth of Christ assures us He was generated by the miraculous power of the Holy Spirit therefore the depravity of Adam was not transmitted to Christ as was the case with all other children born to the human race.

The Biblical plan of salvation requires the sinlessness of Christ. In Old Testament times God established a system of sacrifice offerings to God for the atonement of sin. It was a vicarious offering. The animal put to death at the altar was not guilty of sin; it was innocent of sin. The sinless was offered in the behalf of the sinful. Since Christ's major role in coming into the world was to be the ultimate and complete sacrifice for sinners He of necessity had to be sinless. By the incarnation Jesus Christ became God in the flesh. He was altogether deity and altogether human. His humanity was necessary to being Savior of the world.

Not only was Christ without a fallen nature He lived His whole earthly life without ever sinning. The greatest moral miracle of all the ages is the thirty-three and one half years Jesus spent on earth without sinning in thought, word or deed.

How do we know that? It is the plain teaching of the New Testament. We are made aware of it in the Gospels by Jesus Himself. He said on one occasion when addressing a group of hostile Jewish leaders, "And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (John 8:45-46) They did not answer His question. They found no real charges against Him at the trials before the crucifixion. They had to make up charges.

The night before His death as Christ talked with the disciples He said, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." (John 14:30) Christ was sensitive to the fact the evil one was near. He had no fear because Satan had nothing in Jesus he could claim. Christ boldly verified His sinlessness before His disciples.

After the death and resurrection of Christ the apostles continued the teaching of the pure nature and life of Christ. The writer of Hebrews declares, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your con-

science for dead works to serve the living God?" (Hebrews 9:14) The superiority of Christ's blood results from His sinlessness.

The Apostle Peter makes the same association as the writer of Hebrews. Peter said we are redeemed with the precious blood of Christ "as of a Lamb without blemish and without spot." (I Peter 1:19) In that same epistle Peter reminded the saints again of Christ's purity. "For hereunto were ye called; because Christ also did suffer for us, leaving us an example that ye should follow in his steps: Who did no sin, neither was guile found in his mouth." (I Peter 2:21-22)

The Apostle Paul added his testimony to the truth of Christ's sinlessness. In his second letter to the Corinthian church Paul makes this powerful declaration, "For he hath made him to be sin for us, who knew no sin; that we may be made the righteousness of God in him." (II Corinthians 5:21) It took a Christ who was a stranger to sin in His own life to effectively provide a cure for sin in our lives.

The book of Hebrews shows the significance of this doctrine in the context of Christ's high priesthood. "But this man, because he continueth ever, hath

an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners and made higher than the heavens; Who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people's sins: for this he did once when he offered up himself." (Hebrews 7:24-27) The ongoing intercessory ministry of the Lord Jesus Christ is an office he has every right to carry out. He was better than the high priests in the old covenant for He did not need to offer sacrifice for His own sin because He had none. Christ was therefore able to make one sacrifice for sin forever and sit down on the right hand of God. Notice the credentials for such a high priest in verse 26. It was not bloodline but moral perfection that was demanded. Christ met the standard, as He was holy, undefiled, and separate from sinners.

The New Testament contains another apostolic testimony to the sinless humanity of Christ. John, the disciple whom Jesus loved, lived longer than

any other apostle and wrote the closing book of the New Testament. In a letter written to the Christians of his day John condensed this profound truth into one simple sentence. John said of Christ, "And ye know that he was manifested to take away our sins; and in him is no sin." (1 John 3:5) John uses the present tense with regard to Christ's sinlessness. There has never been any sin in Christ. He was spotless in eternity past. During the days of his flesh Jesus had no sin. He is sinless now and ever will be.

Christ is the only sinless man to live on earth since the fall of Adam. It was His undeniable purity that gave Him the right to be the exclusive Savior of sinners. It is little wonder that any deviation from the absolute sinlessness of Christ was considered heresy in the early church. Such a stand should be true of the church in our day. The liberal theologians of the last century rejected this doctrine and went about the business of designing their own Christ. Their version was not a spotless Savior but a powerless savior held in bondage by human sin and weakness. Their creation was a reflection of their own moral

weaknesses.

The battle is still on. The secular minded people of our day want their own savior. They cry for an alternative Christianity that ignores sin or redefines it. The popularity of the recent novel "The Da Vinci Code" is a classic example. Millions of people have read the book; many do not consider it a novel. The author using an unfounded legend says that Christ never meant to be considered God or sinless. He says that Christ married Mary Magdalene and had a child. This awful blasphemy of our Lord is a national sensation because of the desire of the secular humanist to get rid of the idea of a sinless Savior.

It is time to once again preach the unaltered apostolic Gospel of Jesus Christ. The doctrine of the absolute sinlessness of Christ is as powerful today as it was in the first century. It is timeless and forever true. We must tell this generation what they do not know, that this sinless Savior is the only way out for sinners. There is no alternative Savior.

Brother Keith M. Bailey
Englewood Congregation

THE BEGINNING OF REVIVAL

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16

Prayer an answer will obtain,
Though the Lord a while delay;
None shall seek his name in vain
None be empty sent away.

Many wish for revival, but there is a cost that few are willing to pay. If we carefully examine the above scripture, read and study the early chapters of the Book of Acts, and apply our hearts to seek after the truth we will see that in order to have revival, it must in fact begin with us.

Jesus Christ came so that mankind may have the fellowship with God that had been lost. In order that this could happen, Christ had to die. If we study the life of Moses we will see that at one point he was willing to sacrifice himself so that God's people would walk in righteousness. The Apostle Paul likewise spoke of having such a burden for the souls of men that he would give himself for their redemption.

If we look carefully at James 5:16 we see several things. The man in question is righteous, made so by putting his trust in

Christ as Saviour and Lord. We can only attain righteousness through Christ. Our own righteousness is as filthy rags.

Next, the prayer is effectual. It is meant not just to beat the air or make noise, but to have a purpose. There is a goal in mind: the conversion of a soul or the glorification of God, or thanksgiving. It is fervent. There is heat and energy present. Without a purpose, energy becomes all sound and fury. Properly channeled, energy can be quite useful. In Luke 24:49 the disciples were told to tarry "until ye be endued with power from on high." The result of this obedience was found in the second chapter of Acts. Their prayer had purpose and it brought results.

James 5:16 tells us even more about how to obtain revival. "Confess your faults one to another, and pray one for another, that ye may be healed."

Confessing faults indicates a relationship between brethren free of secrets or guile. We can only become one if we are totally honest with each other. When we confess our weaknesses we give God an opportunity to become strong. Praying one for another indicates that God's love to us is manifested in our love one to another. That love will cause us to pray. We receive what Christ had, a true burden for the souls of men: that they would be saved and occupy their place in the family of God.

Revivals have begun when people have gotten down to business with God. They no longer think of themselves, but they look upward and then outward. Do you have an enemy? Pray for him, and pray that God would get the glory through him.

Do you have family members that do not know Christ? Pray fervently for them, and continue to pray for as long as it takes.

The church should be a city set upon a hill, not hidden from view. We should actively welcome others to our fellowship. This is standard procedure. We should show to every visitor entering our meetinghouse that we love him and that we are interested in the final dwelling place of his soul. The Christian church is more than a coffee klatch or a social hall. We offer more than temporal needs or salve for a guilty conscience. God offers eternal life and rest in His presence. The church offers fellowship and edification and help on the journey that ends in heaven.

Brother Lynn H. Miller

AN EXAMPLE

Elma Moss

We all know Christ set a wonderful example for the Christians to follow, but how far from that example are the Christians today?

D. L. Moody once said, "Be humble or you'll stumble." How true. Was Christ humble? The Bible says God hated even a proud look. When a little child

sees something in a distance which it wants, it runs and reaches eagerly for it, forgetting to watch its feet. All of a sudden it has a hard fall.

We as Christians too often see things our carnal hearts desire, we run eagerly and grasp for that thing forgetting to take God into consideration. Perhaps

we have almost succeeded in gaining what we wanted when we have a fall. We had allowed too much pride to creep into our hearts. Christ lived an example for us, then we as Christ's followers ought to set or live an example for the world. It is said "One example is worth a thousand arguments." We should be

living examples of Christians to show to the world that there is something glorious, something precious and very much worthwhile in being a Christian.

Some say, we young folks can't do much. We can't preach and teach and so forth. The following poem expresses my thoughts.

I'd rather see a sermon
Than hear one any day,
I'd rather one would walk with me
Than merely tell the way.
The eye's a better pupil
And more willing than the ear,
Fine council is confusing
But example's always clear.
And the best of all the preachers
Are men who live their creeds,
For to see good put in action
Is what everybody needs.

We young folks, even if we can't preach and teach, can't we live an example of what they preached? We can show to the world there is something to what they preach by the way we live.

First we can dress in the order the church requires, not because it is required, but because we want to live as close to the Bible as we can.

Then we can go about doing much good. In this wicked world there are many whose burdens are almost too heavy for them to

carry. Can't we help them along? Even a cheery smile or a few words can do a lot to help someone. If we can smile through the midst of our troubles and griefs and say "God's will be done," we may help lessen another's grief.

If when sore tried we can control these human tempers, not by ourselves, but by God's help, we may help another conquer theirs.

While we are young we are forming many habits and ways of living. Are they habits and ways

which glorify God or are they just satisfying carnal man? Now is when we should be forming good habits. It is said, "You must not take the faults of youth into old age as old age has faults of its own."

"Reputation is what men and women think of us. Character is what God and the angels know of us." Are we taking care to build that character that stands high in the sight of God? That of a true Christian?

Do we think what an influence we are making on some other's life? Do they think, "Well, if that's what a Christian is like, I want none of it!" Or do they see something in our lives so beautiful, from the fact that Christ lives in us, that they want to taste of His goodness too?

Is there someone who has been very near and dear to us who lived a true Christian life? Some one whose life showed us what a Christ-like life is in reality? Don't we want to live such lives that we can help others to find the way as we were helped?

Youth is very much influenced by what other young people say and think. If our thoughts and actions are those of a true Christian how much we might help someone who is fast on the road to destruction.

But let us remember of ourselves we can do nothing. But with God's help and daily reading and studying our Bible and earnest prayers to God we can strive to pattern our lives after that great perfect example which was Christ.

If we enter into a Christian life it is easy, but when we try to compromise with the world the way is harder. Christ said, "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 11:28-30.)

I haven't written so much to you older folks for what can I say to you but that youth is following you, so watch that you don't lead us astray.

But to the youth may I say, great are our opportunities to be living examples of a Christ-like life in this world that we may be ready and prepared for an eternal home with God. The temptations are strong but God is stronger, if we will only look to him and pattern our lives after his only Son.

Selected from the June 1,
1945 issue of the Bible
Monitor

DANGERS OF A CIVIL RELIGION

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ." Galatians 1:6-7

The popular thinking is that America was established as a Christian nation. Amendment I of the Constitution of The United States of America clearly states that this is not the case. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;"

There are three primary reasons that have brought about this erroneous thinking. Before the Revolutionary War (which was contrary to Scriptural teaching) there were colonies established that declared themselves to be Christian. Strangely enough, while they left England because of persecution from the State Church, they made laws denying the freedom of individual conscience. When America was established as a free nation much of the Constitution was based on biblical principles. And lastly, quotes can be found made by statesmen who

declared America to be a Christian nation.

Whether or not many of the founding fathers of America were true Christians we leave in the wisdom and judgment of God. However, what was established was a civil religion, according to the Constitution, rather than Biblical Christianity.

We believe the complete freedom of religion was right and good for the nation. But there is danger in the civil religion established when it is adopted for our churches.

Paul's concern for the Galatians was in relation to the return to Old Testament law. There is a similarity between this and civil religion. It is possible to get so caught up in the laws of the land that the truth of grace becomes a confusing issue. The work of the Church in society is to offer the grace of our Lord Jesus Christ to the worst of sinners. This is not an easy task. When children are abused or an individual takes human life for no obvious reason our natural reaction is a repulsive feeling. Such individuals do deserve the punishment established by civil laws. This complexity is why our Anabaptist forefathers taught

and observed a **complete** separation of Church and state.

A second danger of a civil religion is the confusion between morality and salvation. You can not be immoral and be a true Christian but you can be a very moral individual without experiencing true salvation. This is a very confusing time in history of the Church. More and more it seems many church leaders expect an unregenerate society to be more moral than our churches. What some church leaders seem to be saying is that if we pass enough strict laws we will have a more moral society. At the same time more and more churches are compromising on Scriptural principles.

Perhaps the greatest danger of a civil religion is a compromise for unity. Those who would never join such organizations as the World and National Council of Churches are willing to join in with false teachers to make America more moral. It becomes more complex when the reality becomes obvious that many who demand a more moral America **oppose** rules and regulations in a church that is not in accord with accepted "moral" society expectations!

While Islam is certainly a false teaching, they are correct in pointing out that many "Christian" churches are now defending amusements that are a detriment to the cause of Christ. They are also correct in the teaching of modesty for women in dress and that a woman is to be veiled (though not in the manner they observe). The danger in their teaching is that they would control their beliefs by the use of force. Is there at least some resemblance in this to civil religion?

We are persuaded that Democracy (actually America is a Republic), the difference being a Democracy is directly by the people while a Republic is government that has been established. We are glad that we have some in government who are concerned about moral issues. But when the Church trades the gospel of Christ for a civil religion we do not believe they will receive the full blessing of God.

While "tradition" has become a despised term in the minds of many today, we are persuaded that we would do well in holding to the tradition handed down to us that recognized the balance between

works and grace. They were also willing to suffer if necessary rather than following the trend of a State Church. We believe they recognized the dangers of civil religion. May the Lord

Jesus Christ receive all the Glory.

Brother James M. Hite

816 E. Birch St.

Palmyra, PA 17078-2704

BIBLE STORY

THE UNKNOWN GOD

Acts 17:22-31

Paul had come to Athens which was a city in the country of Achaia, now called Greece. He was teaching the Gentile nations about Jesus. (A Gentile was anyone who was not a Jew.) Of course Paul taught the Jews who lived in Gentile countries, as it was the Jews who caused so much trouble. Many of them wanted to kill Paul because he taught that Jesus was their Messiah who they had crucified.

As Paul was walking through Athens, he saw many idols that the people of Athens had made. On one of the altars he noticed a writing that said, "To the unknown God." The people of Athens were the most educated in the world at that time. Here were the greatest scholars, lawyers, and statesmen. Even though the city was filled with idols or images, someone had thought that there might

be a god somewhere that they hadn't recognized, so they made an altar to the "unknown God."

Paul was a very intelligent and educated man, and he also knew about the Lord Jesus. Taking advantage of their belief in an unknown god, Paul said, "Whom therefore you ignorantly worship, him declare I unto you." He then taught them how God had made the world and He is Lord of heaven and earth and does not live in houses made by men; that man was made by Him and that it is in Him that we live, move, and have our being. It is a sign of ignorance that people should think that God is like gold, or silver, or stone made into an image by a man, and now God commands men everywhere to repent and believe in Jesus, the Son of God, who died on the cross and was raised from the dead.

When the men of Athens

heard of the resurrection, some made fun of Paul but there were others who believed.

Paul was a brave man. He wasn't afraid to tell about Jesus.

Jesus was Paul's best friend. Jesus can be your best friend too, if you only believe in Him.

Brother Rudy Cover

JESUS, MY ALL IN ALL

Oh Jesus, oh Jesus
Do you know Him today?
Please don't turn Him away.
Oh Jesus, my Jesus
Without Him, how lost I would be.
-Mylon H. LeFevre

My prayer is that we live each day with a prayer on our heart, "Dear Lord, help me and may I be what you want me to be." Read verses of scripture or good reading to inspire your life and dwell on the good things to help you along life's way. One can pray while working. We need time for longer prayers in our daily lives even though shorter prayers will help. Do not be repetitious in your prayers, but say your prayers to the Lord and mean what you say! In praying for your own needs, remember to pray for others as well.

While I have been recovering from my surgery, they bring in trays that are heavy laden with food for me to consume. I couldn't eat all of that food; it

then became waste. It hurt me to think of those who are starving and in need of so much food. Dear Lord, help us all.

Praise God for the valleys as well as the mountaintops. He is near us in the valley when we have burdens to bear. We need to travel onward and upward taking only one day at a time and then trust Him each and every day because someday He will make it plain to us when we meet Him face to face.

We need to live, love, always give thanks, praise the Lord and serve Christ in an acceptable way till we meet our Savior. It will be worth it all when we see Jesus.

Without JESUS in our heart, soul and mind, we will not make it to Heaven!

WHY WORRY ABOUT TOMORROW

Why worry about tomorrow,
Why worry if your steps are slow.
If your life has been spent for Jesus,
You don't have much farther to go.

Be strong and keep on going,
Don't despair when things go wrong.
Don't give up for it's almost over
All signs are pointing home.

Chorus:

For the next hand you shake may be the hand of the Savior!
The next step you take could be on streets of purest gold.
And your next meal could be the marriage supper;
And the next touch you feel He could be blessing your soul!

(This is one of Barbara's favorite songs.)

"I feel so unworthy of His great love and His blood shed for me on the cruel cross of Calvary. I want to love Him more and serve Him better each day. If I go or if I stay, I'm a winner either way!"

Written by Shirley L. Frick
for Sister Barbara Stump

I was to visit Aunt Barbara, who just celebrated her 86th birthday and she requested that I send this in to the Bible Monitor if it would benefit someone along life's way. Aunt Barbara sat in her wheel chair at Health South, Mechanicsburg and sang

the song, "Why Worry About Tomorrow". Her voice was so strong and clear and I felt blessed to hear her sing and sense her witness for her Lord. I know she felt within her heart, "It will be worth it all when we see Jesus"! It would do us all good to make a special effort to visit the older generation of Brothers and Sisters within the Church of Jesus Christ and get a real insight of their longing for the Church "Zion" and its practices of long ago.

Sincerely,
Sister Shirley L. Frick

WRITER'S WORKSHOP: A NEW CHALLENGE FOR ALL OF US

As Christians we are well acquainted with quality literature. Many writings in the Bible are considered outstanding examples of great literature. While we typically focus on understanding its message many non-religious people still recognize the character of its literary quality and timeless beauty.

Any survey of literature will list many works from the Bible. The book of Ruth is a classic example of a love story. The poetry in Psalms touches the hearts of any age. The wisdom literature has brought insight to the human condition in every generation. The thirteenth chapter of First Corinthians continues to be a plumb line for any who aspire to the fullness of love. While the writers of the Bible were focused on conveying the truth of God many of their efforts produced literature that is consistently recognized for its excellence.

Saturday, April 16 marked the beginning of a new effort to nurture the growth and development of writing skills within our Brotherhood. The first Dunkard Brethren Writer's Workshop was

held in the Fourth District at the Pleasant Home congregation. Our efforts were very modest with eleven registrants attending and nearly half of those participants being members of the Old Brethren. By the time you may read this, several other Districts will have hosted Writer's Workshops as well.

The hope is that there shall be a broader interest and greater fruitfulness amongst us in producing written material. The intended result is that not only will there be more articles for the Bible Monitor but other literature that can be of service to God and His Kingdom.

These workshops challenge us to articulate our beliefs through the written word. They also challenge us to incorporate basic skills that are part of the discipline of writing. These skills improve the quality of our writing. One skill involves the correct use of the rules of grammar. Another involves organizing thoughts into clear and intelligible passages that communicate easily to the reader. An article that is clear, concise, and well thought out has a better

chance of making an impact upon the heart and mind of the reader.

Self-editing is another skill. Very few writers produce their best work on their first draft. Even a finished work can still be improved upon. When we read our Bibles we may be tempted to think that those who wrote it through God's inspiration simply wrote the finished work as we read it. On some occasions that may have happened. Yet there is no injustice done to God's Word to imagine that David may have written many drafts of the 23rd Psalm before it reached its final form. God was just as involved in the inspiration that created its final form as when the first thought of it entered David's mind.

All of us have daily tasks that

occupy our time. Most of us spend time figuring how we can be more efficient or improve our work. Our reputations are frequently based on the quality of our labor and what it produces. In the same way our Lord never stops working on ways to improve us. We are His workmanship and a reflection of His reputation.

Writing is one area in which any and all of us can improve our skills. We have a standard of quality to inspire us every time we open our Bibles. We need the challenge to hone our skills, improve our abilities, and increase the quality of our efforts. In so doing we simply are trying to live up to the reputation of Him who gave everything for us.

Brother Phil Franklin

THE BEATITUDES

S. N. McCann

Blessed Are The Meek

"Blessed are the meek..."
Matt. 5:5

Meekness is manifest in the character of Moses. Perhaps one of the best ways to understand the meaning of meekness in the Scriptures is to study men who are eminent for meekness,

in character. "Now the man Moses was very meek, above all the men that were upon the face of the earth." Num. 12:3. When God sent Moses to deliver Israel from Egypt, he convinced Israel with signs that he was leading. Pharaoh increased their bur-

dens because they asked to go three days' journey and worship. They blamed Moses and Aaron for their trouble, and said, "Jehovah look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh." Ex. 5:21. Moses meekly bore the charge, taking the matter to Jehovah instead of finding fault with the people for complaining.

After many signs and wonders, Moses led the people out from under Pharaoh. Pharaoh pursued after them, overtaking them by the Red Sea. Hemmed in by the mountains and the sea, with the great host of Pharaoh coming up in the rear, the people feared and they at once began to blame Moses, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt saying, Let us alone, that we may serve the Egyptians?" Ex. 14:11-12. Though severely blamed for doing his duty, Moses utters not a word of complaint, not a word of censure, but cries unto Jehovah, who tells him to bid Israel to go forward. Moses

meekly endured the censure for doing his duty and God's presence and power were wonderfully manifest to the people.

After three days' journey in the wilderness, without water, they came to bitter water, that they could not drink. "And the people murmured against Moses, saying, What shall we drink?" Ex. 15:24. Again, though censured for doing right, Moses meekly endures the censure and prays to Jehovah who hears and answers in a miraculous way.

Journeying onward they come into the wilderness of Sin, where the "whole congregation of the children of Israel murmured against Moses and against Aaron." "Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger." Ex. 16:2-3. Moses meekly tells them that they are murmuring against Jehovah, "and what are we? Your murmurings are not against us, but against Jehovah." Ex. 16:8. God heard their cry and gave them manna every morning and flesh in the evening, with instruc-

tions how to gather the manna. He gave them a daily portion to prove them, but they disobeyed and tried to hoard the manna. They did not trust the Lord, but "some of them left it until the morning and it bred worms and became foul: and Moses was wroth with them." Ex. 16:20. When they blamed Moses and censured him, he meekly bore with them, always interceding for them, but when they disobey God's word, he becomes angry. We see here his sternness as well as his gentleness. Both qualities belong to the meek man who is seeking no favor of men. The man who is truly meek in the sight of God is not self-seeking and can press to and for the right, regardless of personal consequences.

When they had come to Rephidim, where there was not water to drink, "the people strove with Moses and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me: Wherefore do ye tempt Jehovah? ... And the people murmured against Moses and said, Wherefore hast thou brought us up out of Egypt to kill us and our children and our cattle with thirst? And Moses cried unto Jehovah, say-

ing, What shall I do unto this people? They are almost ready to stone me." Ex. 17:2-4. Moses' cry was heard and the people were supplied with water.

When Moses was upon Mt. Sinai, receiving the law, the people complained about his delay and made a golden calf to worship. God's wrath was kindled and he told Moses that he would blot this people out of existence and make of him a great people. Moses plead for the people; prayed that if the people could not be spared God should even blot him out of existence. Here is meekness manifest almost like unto the meekness of Christ himself.

Jehovah sent fire among the people for their murmuring, and they cried unto Moses, and Moses prayed for them and the fire abated. Numbers 11:1-2. As soon as the fire was stayed "the children of Israel also wept again and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlic." Numbers 11:4-6. Jehovah's anger was kindled greatly and Moses was displeased and discouraged, and said he could not bear

this people alone; he begged Jehovah to kill him so he could not see his wretchedness. Moses lays no complaint against the murmuring people, but rather laments his own weakness and lack of strength. We see something of the spirit here cropping out, or rather growing in Moses, that is the opposite of the meek spirit he has always shown as Israel's leader. It is this spirit that so soon after this causes his fall and cuts off his privilege of entering the promised land.

"Miriam and Aaron spake against Moses – and they said, Hath Jehovah indeed spoken only with Moses?" Num. 12:1-2. God's judgment fell upon them and Moses prays for them. He meekly suffers injury and pleads their cause.

When the spies were sent out and brought back a discouraging report, the people murmured against Moses and threatened to return to Egypt under a captain. God threatened to destroy them by plague and pestilence and to make of Moses a great people. Moses meekly plead their cause and Jehovah heard and pardoned their offense, but said, "Because

they have rebelled against me and despised me, they shall not see the land of promise. Because all these men that have seen my glory, and my signs, which I wrought in Egypt and in the wilderness, yet have tempted me these ten times and have not hearkened to my voice; surely, they shall not see the land which I swore unto their fathers, neither shall any of them that despised me see it." Num. 14:22-23.

When Moses commanded the children of Israel to put a cord of blue upon the fringe of their garments to remind them to keep the commandments of God at all times, opposers rose. There was a conspiracy formed by two hundred and fifty of the princes of Israel, who "assembled themselves together against Moses and against Aaron, saying, Ye take too much upon you, seeing all the congregation are holy, every one of them, and Jehovah is among them: wherefore then lift ye up yourselves above the assembly of Jehovah?" Num. 16:3. Moses meekly submitted the matter to God, warning them of their folly in thus standing against God. Moses called two of the chief

conspirators, but they refused to come, saying, "We will not come up: is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us? Moreover, thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? We will not come up." Ex. 16:12-14. Here not only Moses as God's servant is assailed, but God's word, God's command, is put aside and Moses becomes angry and prays that God will not respect the offering of these men. Meekness is not timidity but rather sternness when the right is in question. Moses again shows his meekness when he prays God to separate the people from the conspirators. God causes the earth to swallow up their families and property and fire to consume the conspirators in the sight of Israel.

The next day the congregation again complained against Moses and against Aaron, accusing them of murder. God sent a plague amongst the

people and fourteen thousand died, and but for the intercession of Moses, and the atonement made in their behalf, they would all have been destroyed.

Israel comes again to Kadesh, in the wilderness, and again they murmur on account of water, and wish they had died before because of the plague. They also complain of the barrenness of the land. Moses intercedes for them, but fails to sanctify Jehovah in the eyes of the people; instead, he loses his meekness and exalts himself. For this one failure he must die without entering the land of promise.

Again the people murmur against Moses, because of the hardness of the way. God scourges them with fiery serpents and they entreat Moses to intercede for them, which he does and saves them from death.

When Moses comes to his end, he pleads for Jehovah to give Israel a true shepherd. He was meek in life and meek in his dying request. May we imitate this servant of God, bearing reproach meekly for Jehovah's sake, but firmly resenting any disobedience to God's Word.

OBITUARIES

PAUL J. BYFIELD, SR.

Bro. Paul J. Byfield, Sr. died, September 30, 2004, at Spurgeon Manor Care Center, Dallas Center, Iowa. He was 89.

Paul was a native of Butler, Oklahoma. He lived in the Modesto, California area most of his life before moving to Adel, Iowa in 1995. He was a mechanic in the maintenance department for Stanislaus County.

He was elected to the ministry in the Pleasant Home Dunkard Brethren Congregation in 1955 and ordained to the Eldership in 1981. He enjoyed fishing and camping.

He is survived by his wife, Doris (Switzer) Byfield; children, Paul Byfield, Jr., Vernon Byfield and Don Byfield all of California and Sheila Castle of Adel, Iowa; sisters, Sylvia Ruff of Ceres, California and Mary Reed, Modesto, California; seventeen grandchildren and twenty nine great-grandchildren.

Funeral services were conducted at the Dallas Center Dunkard Brethren Church, by Elder Fred Pifer and the service at the cemetery by Bro. Dennis Myers. Burial in Brethren Cemetery, Dallas Center, Iowa.

GENEVIEVE YOUNGLOVE

Sister Genevieve Younglove was born, May 25, 1930, the daughter of Jay and Florence (Replogle) Carpenter. She departed this life, February 25, 2005.

As a young girl she joined the Dunkard Brethren Church and remained faithful until death.

She married Perry Younglove on January 20, 1957. He preceded her in death on June 19, 1965.

She began working in a bank right out of high school and worked there until her retirement with twenty-five years of service. As she prepared for work of facing many people, to serve them, her favorite song was, "Make Me A Blessing".

Her two daughters, Mollie and Sarah Younglove, covet your prayers.

I am her brother in the flesh and in the Lord.

Brother William Carpenter

OTTO F. HARRIS

Brother Otto F. Harris, 92, of New Creek, West Virginia, died, March 17, 2005, at the Grant Memorial Hospital, Petersburg, West Virginia.

Born on April 11, 1912 at Antioch, West Virginia, he was the son of the late George Thomas and Maggie Melissa (Rotruck) Harris. His wife, Irene Mildred (Leatherman) Harris on April 19, 1995; an infant sister, Viola Harris; a brother, Thomas Vance Harris and a granddaughter, Mellisa Irene Barner, also preceded him in death.

Brother Harris was retired as a school bus driver with the Grant County School System with eighteen years of service. He was installed in the ministry in 1935 and ordained to the Eldership in 1946 in the Dunkard Brethren Church and was a member of the Ridge Dunkard Brethren Church, New Creek, West Virginia.

Surviving are one son, Wayne Harris and wife Barbara of New Creek, West Virginia; three daughters, Mildred Messinger and husband Richard of Littlestown, Pennsylvania, Viola Weaver and husband Wayne, Hazel Bream and husband Raymond, all of Waynesboro, Pennsylvania; one sister, May Harris of New Creek, West Virginia; eleven grandchildren; twenty six great-grandchildren and four great-great-grandchildren.

Elder Merle Sweitzer conducted the services at the Smith Funeral Home, Keyser, West Virginia, on March 21, 2005. Burial was at the Harris Family Cemetery.

ELSIE A. HARLACHER

Sister Elsie Anna Harlacher died March 18, 2005, at a Newberg care facility. She was 97.

She was born January 5, 1908 to John and Anna (Weiler) Reed in Gove, Kansas. After living in Nebraska, Idaho and Washington, her family settled in 1919 in Newberg, Oregon. She attended Pacific Academy and Pacific College (now George Fox University), as well as the Oregon Institute of Technology, where she taught shorthand.

After doing office work in Portland for several years, she married Galen Harlacher on September 4, 1938. The couple made their home in northwest Newberg, where they resided all of their married life. In May 1986 her husband preceded her in death. She was a member of the Newberg Dunkard Brethren Church.

Survivors include: daughter, Wanda Wayman of Newberg, Oregon; grandchildren, Steven

Roedel of Newberg, Oregon and Lori Thompson of Angleton, Texas; five great-grandchildren and several nieces and nephews. Five brothers and sisters preceded her in death.

Graveside services were

conducted by Elder Galen Litfin at Valley View Memorial Park, Newberg, Oregon. A memorial service was held at the Baptist Church with Pastor Adrian Hall officiating.

NEWS ITEMS

JUNIPER HILLS, NEW MEXICO

The Juniper Hills Congregation, New Mexico enjoyed a revival at Torreon Navajo Mission, April 12-17, with Bro. Wes Miller from Quinter, Kansas. God's presence was felt among us during these meetings and the attendance was good. The sermon titles were, "Exalting God's Name", "The Antidote", "Honesty", "Christ's Calling", "Building on the Rock" and "Being Profitable Christians in a Bankrupt World". Bro. Wes used some excellent object lessons and stories with his sermons that captured everyone's interest - young and old.

May God bless Bro. Wes and Sis. Michele as they serve HIM. It was good to have all the family here, which includes Taylor and Ashley. Dan and Darlene Chupp from Quinter were here for these meetings and Lucille Marks from Hart, Michigan on

Sunday.

"In all thy ways acknowledge HIM and HE shall direct thy paths." Prov. 3:6.

Sister Mildred Skiles THANK YOU

I want to thank all the brethren, sisters and kind friends who sent me birthday cards for my 86th birthday! I also want to thank you for the pretty Easter cards and get well cards that were sent to me while in Health South after my heart surgery and while trying to gain strength. I am home now and ask a continued interest in your prayers and thoughts. These things meant so much to me and I just loved them all. A special thanks to those who took the time to sing to me. It was just wonderful to know that there are those who care. May God bless each and every one.

Sister Barbara Stump

ADULT SUNDAY SCHOOL LESSONS FOR JULY 2005

July 3 – A Dead Christian is an Oxymoron; the Rewards of Perseverance – Rev. 3:1-13

1. In what ways can a Christian be thought of as, or appear to be, alive, but is actually dead?
2. What is the key of David?

July 10 – Half-baked Nauseates; Thrown Before the Throne—Rev. 3:14-4:11

1. What is the meaning of buying gold tried in the fire and white raiment?
2. Who do the four and twenty elders represent?

July 17 – The Slain Lamb Occupies the Throne – Rev. 5:1-14

1. Who is the Lamb that was slain, and why is He worthy to loose the seals and open the book?
2. How many angels proclaimed in unison, "Worthy is the Lamb"?

July 24 – Opening the Seals Begins the End – Rev. 6:1-17

1. Are the scenes portrayed by the opening of the seals, the same as the day of the Lord, spoken of by many of the Old Testament prophets, and by Paul in I Thess. 5:2?

2. Why do we see judgement poured out in each of the seals except the third one, which protects the food supply?

July 31 – The 144,000 and the Numberless Multitude – Rev. 7:1-17

1. Are those that are sealed literally 12,000 from each of the tribes of Israel, and what does the seal in their foreheads do for them?
2. Who is the great multitude standing before the throne in white robes with palms in their hands?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JULY 2005

July 3 – Daily Devotions – Gen. 28:16-22; I Sam. 1:19; Job 1:5; Luke 2:37; Acts 10:1-4

1. Is God in the place where we worship, even when we are not aware of it?
2. Is the evidence of God working in our lives, in direct proportion to our devotional life?

July 10 – Are We Indifferent? – Isa. 47:8-11; Matt. 22:1-14

1. Is pride the source of our indifference?

2. Do we ever make light of the call of God in our lives simply by being too busy with our own interests?

July 17 – Examples – Lev. 20:22-26; John 13:15; I Tim. 4:10-16; I Peter 2:18-25

1. Is it possible that we don't emphasize enough the difference between the clean and unclean?
2. What happens when we are very vocal about our faith, but careless about the life we live before the world?

July 24 – Our Expectations – Ps. 62:1-12; Phil. 1:20-30

1. If we believe that God is our salvation, strength, defense, and refuge, why do we trust in people, things, our jobs, retirement funds, investments, or our abilities?
2. Is suffering, or possibly dying for our faith, the means by which we expect Christ to be magnified in our body?

July 31 – The Transfiguration – Luke 9:28-36; II Peter 1:16-21

1. Do we ever find ourselves sleeping when God is revealing His glory?
2. What is the more sure word of prophecy that is as a light shining in a dark place?

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BIBLE MONITOR

VOL. LXXXIII

JULY, 2005

NO. 7

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

KNOW MY SOUL THY FULL SALVATION

Know my soul, thy full salvation,
Rise o'er sin, and fear, and care;
Joy to find in ev'ry station
Something still to do or bear.

Think what Spirit dwells within thee;
Think what Father's smiles are thine;
Think what Jesus did to win thee;
Child of heav'n, canst thou repine?

God will give thee grace and glory;
Fight thy way, and get thy crown;
Canaan's land lies just beyond thee –
There thou'lt lay thine armor down.

Soon thou'lt close thine earthly mission,
Soon thou'lt pass thy pilgrim days,
Hope shall change to glad fruition –
Faith to sight, and pray'r to praise.

-James Montgomery

WHY OBEY GOD?

Why do people do the things that they do? Why would a person do a deed that will not garner him fame or fortune? Are there other motivations behind men's actions besides survival, fame and material well being? Do men consider the ultimate outcome of their activities?

Since God can not be seen with the naked eye, why would anyone obey His commands? When many do not acknowledge that God exists, why do others have a definite desire to do as God commands? Is there a motivation that goes beyond a person's self interest?

There may be many reasons for a person to obey God. Their motivation may be a combination of reasons. It may be very difficult to distinguish these

reasons when we consider a person's motivation. People do not always act in rational ways. There may be influences that are not readily apparent to the investigator. People do not always respond in a situation as others might predict.

There are many reasons or combinations of reasons that might compel a person to act in a certain way. There are three basic motivations that affect a person's obedience of God. These three motivations are fear, reward and love.

Much obedience is compelled by fear. When punishment looms, many will choose to do as directed. Often this seems the only way that some can be compelled to obey. If they fear the punishment that

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might be meted upon them, they will obey the command given them.

There are passages in the New Testament that treat of the punishment awaiting the disobedient. Peter warns about the coming day of the Lord, when terrific fires will melt even the basic elements. Self-preservation is one of man's strongest instincts. People will do many things when under duress to escape death or serious injury. This picture of the wrathful judgement of God should motivate anyone who fears for his wellbeing. This strongly drawn picture of conditions will plague those who have not heeded the Bible's warnings and invitations.

The lesson gathered from the experiences of Jews in Old Testament times is that people do not respond to such warnings. God sent many Prophets among the people with the intent of getting their attention. These prophets had occasional success but overall they did not succeed in keeping the people from their self-destructive ways. Despite many warnings and many opportunities to repent and return to God, the people chose to continue in their own way. The Babylonian Captivity

was one of many times when God actually unleashed His wrath. Only a remnant returned after a period of suffering.

The opposite motivation from fear is reward. If reward were the Christian's motivation, he certainly would have a great reward to urge him onward. Some may be persuaded to obey by the promise of a reward. The outstanding reward of the Christian life is the promise of a Heavenly Home. Jesus spoke of a mansion that He would prepare for those who had prepared themselves for dwelling there. A reward comes for being astute enough to believe what Jesus said about serving Him.

Is the receiving of a promised reward the best motivation for doing His will? It would seem nobler than responding from fear, but it appears to be a bargain between a believer and God. It would appear that good works could purchase Heaven. The offer of God towards man of a free salvation does not allow the appearance of a bargain. Hopefully those, who respond to God, respond for a nobler reason than to secure a prize at the end of the journey.

There is a higher motivation for obedience than either fear or

reward. Although a Christian may desire his Heavenly Home, he should obey for other reasons. Love is a nobler motivator than either fear or reward. As the children of God we should desire to serve Him as obedient children. He has paid the highest price for our salvation; we should be motivated to give our obedience and service through our love to Him. He loved us before we loved Him. It was only after The Holy Spirit drew us that we responded to His call. As recipients of that love, we should be willing to share that love. Our obedience shows gratitude for what has been given to us freely.

Love should motivate our actions and attitudes. There may be some that will only respond to fear. They need to be scared into believing God. Others might be motivated by a promised reward. They will serve if they perceive a great reward. Hopefully as the Children of God we will be motivated by the love which He has first shown us.

As you go your way what motivates you? Are you aware of the love that God has shown you? Does that love motivate you to obey and serve Him?

M.C.Cook

NOTES FROM KENYA

"WALK"

Here in Kenya, walking is a principal means of transportation. People travel by taxi and bicycle, but many use their feet to get where they want to go. Walking is a way of life for them, though they are eager to accept a free ride in a vehicle. (Once when Alan and I visited a church family, several of their children requested a ride to a nearby shop when we left. As we pulled away after dropping them off, we saw them head home! They had not wanted to shop; they only

wanted a ride!)

The road in front of the mission is busy with people walking in both directions. There are men walking in dark suits in spite of the warm Kenya weather. There are young women with babies tied snugly on their backs. Older women carry containers of water, bags of maize or bundles of sticks on their heads. Later in the afternoon, there are groups of chattering school children returning home after school in brightly colored

uniforms. Occasionally there are eight people in traditional clothing – bright, loose blankets wrapped around their bodies, sandals, lots of beads and some with large holes in their earlobes.

Some people walk slowly along as though they have no set destination or reason to hurry. Others march along quickly, looking straight ahead, intent on reaching their destination quickly. I have often watched these people walk past our house and wondered what their lives are like, what problems or sorrows they are facing, and whether they know Christ and the joy that living for Him brings.

In March, Alan learned what it's like to depend on his feet for transportation. He and Gilbert had driven past Ortum about three hours to meet some people regarding a marriage legalization. They lived in a remote area at the top of a mountain. Alan and Gilbert drove as far as they could and then began to walk. It was a steep uphill climb, and very hot. They climbed for three and half-hours! They had a brief rest and warm pop partway up. Alan was exhausted when he reached home that evening. This experience

gave him a new appreciation for motorized vehicles!

There is an old native man who attends our congregation at Ortum. This man, Abram, walks five hours one way to get to church services! Some of us have difficulty driving a short distance to church services and arriving on time!

Our congregation at Chesubet has a number of members who do not live near the school where our services are held. Even though they have a long distance to walk, the room is full of people ready for worship services when we arrive from the mission.

Let's shift our focus now to our spiritual walk. In the Bible, the figurative meaning of "walk" is "conduct in life" or "general behavior in relation to God." The Bible says that Enoch and Noah "walked with God" – they lived in a way that conformed to God's will and that pleased Him. When your life is over, will God be able to say that you walked with Him?

We can choose to walk in darkness or in the light of God's Word. I John 1:6-7, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light,

we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." To walk in darkness is to live outside the will of God, to be in doubt and unbelief. To walk in the Light then, is to let God shed His light on our lives so that we can walk in His ways and be guided by His Spirit.

Many other Scripture verses speak of walking:

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Eph. 4:1

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God..." Eph. 5:2

"See then that ye walk circumspectly, not as fools, but as wise." Eph. 5:15

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind." Eph. 4:17

(Words of Jesus) "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12

"Let us walk honestly, as in the day..." Rom. 13:13

"...Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Gal. 15:16

"If we live in the Spirit, let us also walk in the Spirit." Gal. 15:25

"That ye walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;" Col. 1:10

"...That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8

In Psalms, we find a beautiful prayer of David: "Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee." Ps. 143:8

Let us strive to be among those of whom Jesus spoke in Revelation 4:3, "And they shall walk with me in white: for they are worthy."

In Him,
Sister Brenda Meyers

HEAVEN: WHAT WILL IT BE LIKE?

I Cor. 13:12, "For now we see through a glass, darkly; but then face to face:..."

Ecc. 5:1-2, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

To be with Him is heaven. John 14:1-3, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

God is in heaven and in earth. Joshua 2:11, "And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath." These words were spoken by a woman of Jericho.

But His word is nigh unto us. Deut. 30:11-14, "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

Is heaven up or down? Elijah went up in a whirlwind, II Kings 2:11. The Apostle was caught up, II Cor. 12:4. A door was opened in heaven, and a voice said, "Come up hither," Rev. 4:1. The two witnesses Rev. 11:12, "Come up hither." Heaven came down, Rev. 3:12.

They shall come from the east and west and sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness. Matt. 8:11-12. It will be a terrible thing to be cast out so let us strive to enter in.

I hope I have not confused you but may we all strive to be with Jesus forever.

In Christian Love,
Brother William Carpenter

THE MINISTRY OF LETTER WRITING

Hebrews 13:22, "And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words."

By the time you read this, our Writer's Workshops will be over. This work, by the grace of God, will continue, especially through the pages of the Monitor.

There are many avenues and opportunities for Christian writers today. One, which is often overlooked, is the ministry of letter writing. A goodly portion of the New Testament was epistles: letters written by church leaders to the churches in various places. Often, they addressed problems that the assemblies were having, but sometimes they only contained greetings and encouragement. I Corinthians 3:9 says, "For we are labourers together with God."

The Brotherhood of believers is spread thinly over the entire world. We cannot travel to all these places, but we can send a letter. We can write to the church in Africa and encourage and edify them. We can write to the new congregation in New Mexico and tell them that Brethren far away are praying for them and sharing their concerns. We

can write a letter to the small congregations over the Brotherhood that have no ministers and very little fellowship and tell them they are not forgotten. We can write to isolated Brethren, homebound Brethren and those serving as missionaries in foreign lands. Your writing may not be printed, but it will bring honor and glory to God because saints will be built up in the most holy faith.

I can remember a period in my life of severe discouragement. I was not worshipping with the saints, and the saints were not visiting. Had it not been for letters of encouragement from Christians far away I may not have been reconciled unto God. Soon after these events we started a "circle letter" amongst some far-off brethren. We made a list and sent a letter of greeting, telling of events in our lives and mailed it to the next person, who in turn mailed both letters to the next person. When it came back to us, we read all the letters, wrote a new one and mailed it to the next person. This went on for several years and it was a great source of spiritual refreshment.

In the days of the early

church, letters were delivered by messenger, or by someone going in that direction. In times when jet airliners travel five hundred miles per hour, it is hard to understand that the farthest a man could go in a day was twenty miles on foot and perhaps forty by horse.

Books, like letters, were written out by hand on expensive vellum or even animal skins. Word from someone very far away was a treasured occurrence and each word was prized. Today we get literally tons of mail and it means very little, but a personal envelope from one of our Brethren or Sisters in Christ should be a highlight in a busy day. Those of us who live in an area with many congregations take for granted precious fellowship that others in far-away places do not have. Just think what a letter from you might mean to someone who sees no one of like precious faith from week to week.

The epistles in the New Testament began with a greeting

and right away told of the goodness of God and His love. They were written much like personal letters are today. You could start by writing people that you know and before long these people will suggest others to whom you might write.

The Church today has many needs. These can be dealt with on a collective basis or an individual basis. A minister preaches to a group, large or small. Something written, whether printed or otherwise, is distributed to a group, but can be used over and over. Many people can read one copy of the Monitor. Your letter, if it is encouraging, edifying and if it shows true love and compassion for souls, can be read over and over and many can be affected by it.

The pen is powerful. If a letter contains the right message, delivered with the right attitude to the right person, God's love can take root and work wonders.

Brother Lynn H. Miller

CHAOS IN THE KINGDOM

"Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter."
Psalm 45:6

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them

which do iniquity." Matthew 13:41

"...Nevertheless when the Son of man cometh, shall he find faith on the earth." Luke 18:8b

"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not." Matthew 24:23-26

The word "scepter" in the verse from Psalms is a token of authority. In our day, to a large extent, the authority of God has been replaced by the whims of men. This has brought about chaos in the Kingdom.

We are told that the day is coming when all things that offend will be taken out of the Kingdom. While we will allow God to be the final judge in this matter we believe it is a serious thing to ignore the teachings within the Word of God. It seems most are more concerned about offending human-

ity than they are about offending God.

We find that those who commit iniquity will also be taken out of the Kingdom. In some church gatherings there is very little that is considered to be immoral anymore.

Is it any wonder that Christ asked if there would be faith on the earth at His return? But what faith was He referring to?

We are led to believe that Christ is present in most forms of worship. There has been a popular saying for several years now that we can not put God in a box. The extreme form of this teaching finds Christ present in all the major religions. And, indeed, there is a Christ present. But our Lord warns us that these are false Christs!

For many the sign they depend on is signs and wonders. There are those who deny the miracles in the Bible. There are others who limit miracles to the Bible. We are persuaded that both of these extremes are wrong. But we are also persuaded that many of those offering signs and wonders are false prophets, even as our Lord warned us.

To counteract these false ministries there is a current

movement that seems to be gaining adherents, which counsels individuals to drop out of organized churches. They encourage them to meet in the home for worship. Now it is true that the early New Testament Church met in homes, but it is also scriptural truth that organized leadership was present. We doubt that Christ is to be found by joining the movement mentioned.

If an individual were in the situation that no Bible based church was near enough to attend, God might lead them to start a home meeting. It is also not wrong to drop out of an organization and start a new movement. Our Dunkard Brethren church did just that.

There have been books written depicting Jesus Christ returning as an individual who fits into society. Some picture Him as being part of the rock scene. He supposedly has long hair as is again fashionable today on males. We realize that pictures of Christ that have been painted do depict Him with shoulder length or longer hair, but this is only an artist's conception. He is also pictured as being in favor of casual dress for church. He is even sometimes portrayed

as preferring modern day "Christian rock" or at least contemporary music rather than the old time hymns.

The major problem with these portrayals is that Jesus Christ is not going to come again as a mortal man but as the King of Glory. There will be no question about who He is but every knee will bow and every tongue will confess that He is Lord.

In the mean time we should desire to please Him with our acts of worship. Part of the problem is much of the earthly church has lost its sense of worship. We believe our simple style of worship puts Jesus Christ as the one adored and men's part at a minimum. Our singing without musical instruments is pure worship, we believe. Our sister's head coverings show respect for leadership and the Word of God, thus Christ.

May we desire to avoid chaos in the Kingdom. May we be careful which Christ we are following. May the Christ we serve be neither too small nor too large.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

CHARACTERISTICS OF THE SELF LIFE

Measure yourself

The following are some of the features and manifestations of the self-life. The Holy Spirit alone can interpret and apply this to your individual case. As you read, examine yourself in the very presence of God.

ARE YOU EVER CONSCIOUS OF:

-A secret spirit of pride or an exalted feeling in view of your success or position – because of your good training or appearance – because of your natural gifts and abilities – an important, independent spirit? Prov. 16:18; 20:6; Rom. 12:3; James 4:6

-Love of human praise; a secret fondness to be noticed; love of supremacy, drawing attention to self in conversation; a swelling out of self when you have had a special open door in speaking or praying? John 5:44; 12:42-43; I Cor. 13:4

-The stirrings of anger or impatience which, worst of all, you call nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when disapproved of or contradicted; a desire to throw sharp, heated remarks at another? Psalm 37:8; Ecc. 7:9; Luke 21:19; James 1:19

-Self-will; a stubborn, unteachable spirit; an arguing, talkative spirit; harsh, sarcastic expressions; an unyielding, headstrong disposition; a driving, commanding spirit; a disposition to criticize and pick flaws when set aside and unnoticed; a peevish, fretful spirit; a disposition that loves to be coaxed and humored? Deut. 1:43; Mal. 2:2; James 3:17; II Peter 2:10

-Carnal fear; a man-fearing spirit; a shrinking from reproach and duty; reasoning around your cross; a shrinking from doing your whole duty to those of wealth or position; a fearfulness that someone will offend and drive some prominent person away; a compromising spirit? I Sam. 15:24; Prov. 29:25; Gal. 2:12; I John 4:18

-A jealous disposition; a secret of envy shut up in your heart; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and failings, rather than the gifts and virtues of those more talented and appreciated than yourself? Gen. 26:12-16; I Sam. 18:8-9; Prov. 6:34; 14:30; Matt. 21:15; Rom. 12:9-10

-A dishonest, deceitful disposition; the evading and covering of the truth; the covering up of your real faults; leaving a better impression of yourself than is strictly true; false humility; exaggeration; straining the truth? Psalm 15:2-3; Isa. 29:13; Jer. 17:9; Matt. 23:28; Luke 22:48; Acts 5:2-3; I Tim. 4:2

-Unbelief; a spirit of discouragement in times of pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God; a disposition to worry and complain in the midst of pain, poverty, or at the dispensations of Divine Providence; an over-anxious feeling whether everything will come out all right? Isa. 7:9; Luke 12:28-30; I Cor. 1:14; II Cor. 5:6; Heb. 11:6; I Pet. 5:7

-Formality and deadness;

lack of concern for lost souls; dryness and indifference; lack of power with God? Matt. 15:14; II Tim. 3:5; Rev. 2:4, 3:1

-Selfishness; love of ease; love of money? Amos 6:1-6; Luke 12:19-21; I Tim. 6:10-11

These are some of the traits which generally indicate a carnal heart. By prayer, hold your heart open to the searchlight of God until you see the very insides thereof. "Search me, O God, and know my heart: try me, and know my thoughts and see if there be any wicked way in me." Psalm 139:23-24

The Holy Ghost will enable you, by confession and faith to bring your "self-life" to the death. Do not patch over, but go to the very bottom and clean out all the dross. It alone will pay.

Oh, to be saved from myself, dear Lord!

Oh, to be lost in Thee!

Oh, that it might be no more I,

But Christ that lives in me!

"Create in me a clean heart, O God; a renew a right spirit within me." Psalm 51:10

anon. arr.

Selected by Sister Terry Scofield

From a tract distributed by Gospel Tract and Bible Society

THE ROOM

The following essay was written in 1997 by 17 year old Brian Moore. Only two months later he died after being in a car accident.

In a place between wakefulness and dreams, I found myself in the room. There were no distinguishing features except for the one wall covered with small index card files. They were like the ones in libraries that list titles by author or subject in alphabetical order. But these files, which stretched from floor to ceiling and seemingly endless in either direction, had very different headings. As I drew near the wall of files, the first to catch my attention was one that read "Girls I have liked". I opened it and began flipping through the cards. I quickly shut it, shocked to realize that I recognized the names written on each one. And then without being told, I knew exactly where I was.

This lifeless room with its small files was a crude catalog system for my life. Here were written the actions of my every moment, big and small, in a detail my memory couldn't match. A sense of wonder and curiosity, coupled with horror, stirred

within me as I began randomly opening files and exploring their content. Some brought joy and sweet memories; others a sense of shame and regret so intense that I would look over my shoulder to see if anyone was watching.

A file marked "Friends" was next to one marked "Friends I have betrayed". The titles ranged from the mundane to the outright weird. "Books I have read", "Lies I have told", "Comfort I have given", "Jokes I have laughed at". Some were almost hilarious in their exactness: "Things I've yelled at my brothers". Others I couldn't laugh at: "Things I have done in my anger", "Things I have muttered under my breath at my parents". I never ceased to be surprised by the contents.

Often there were many more cards than I expected. Sometimes fewer than I hoped. I was overwhelmed by the sheer volume of the life I had lived. Could it be possible that I had the time in my years to fill each of these thousands or even millions of cards? But each card confirmed this truth. Each was written in my own handwriting. Each was signed with my sig-

nature.

When I pulled out the file marked "TV shows I have watched", I realized the files grew to contain their contents. The cards were packed tightly, and yet after two or three yards, I hadn't found the end of the file. I shut it, shamed, not so much by the quality of shows, but more by the vast time I knew that file represented.

When I came to a file marked "Lustful thoughts", I felt a chill run through my body. I pulled the file out only an inch, not willing to test its size, and drew out a card. I shuddered at its detailed content. I felt sick to think that such a moment had been recorded. An almost animal rage broke on me. One thought dominated my mind: "No one must ever see these cards! No one must ever see this room! I have to destroy them!" In insane frenzy I yanked the file out. Its size didn't matter now. I had to empty it and burn the cards. But as I took it at one end and began pounding it on the floor, I could not dislodge a single card. I became desperate and pulled out a card, only to find it as strong as steel when I tried to tear it.

Defeated and utterly help-

less, I returned the file to its slot. Leaning my forehead against the wall, I let out a long, self-pitying sigh. And then I saw it. The title bore "People I have shared the Gospel with". The handle was brighter than those around it, newer, almost unused. I pulled on its handle and a small box not more than three inches long fell into my hands. I could count the cards it contained on one hand.

And then the tears came. I began to weep. Sobs so deep that they hurt. They started in my stomach and shook through me. I fell on my knees and cried. I cried out of shame, from the overwhelming shame of it all. The rows of file shelves swirled in my tear-filled eyes. No one must ever, ever know of this room. I must lock it up and hide the key. But then as I pushed away the tears, I saw Him.

No, please not Him. Not here. Oh, anyone but Jesus. I watched helplessly as He began to open the files and read the cards. I couldn't bear to watch His response. And in the moments I could bring myself to look at His face, I saw a sorrow deeper than my own. He seemed to intuitively go to the worst boxes. Why did He have

to read every one? Finally He turned and looked at me from across the room. He looked at me with pity in His eyes. But this was a pity that didn't anger me; I dropped my head, covered my face with my hands and began to cry again. He walked over and put His arm around me. He could have said so many things. But He didn't say a word, He just cried with me.

Then He got up and walked back to the wall of files. Starting at the end of the room, He took out a file and, one by one began to sign His name over mine on each card. "No!" I shouted, rushing to Him. All I could find to say was "No, no", as I pulled the card from Him. His name shouldn't be on these

cards. But there it was, written in red so rich, so dark, so alive. The name of Jesus covered mine. It was written with His blood. He gently took the card back. He smiled a sad smile and began to sign the cards. I don't think I'll ever understand how He did it so quickly, but the next instant it seemed I heard Him close the last file and walk back to my side.

He placed His hand on my shoulder and said, "It is finished". I stood up, and He led me out of the room. There was no lock on its door. There were still cards to be written.

Selected by Sister Lori Marks
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Montrose, CO 81401

TO OUR YOUTH

Hazel Weaver

During the present critical war situation there are many problems confronting Christian youth. One fact which we all know is that the government is definitely taking the boys at the moment they become 18 years of age.

Another fact to be reckoned with is that of peacetime conscription. And while that law

has not been passed as yet, we should be prepared for it.

In the light of these facts there are a number of things which our young people will need to reckon with as they look forward to their 18th birthday; for unless something unusual takes place, at their 18th birthday, the United States government, through its military is go-

ing to draft them for service. And when that takes place they need to be prepared to meet a situation which is not easy to reckon with. Their convictions must be strengthened against war, against any form of military service or military participation.

Here are a number of suggestions which should prove helpful in preparing for your eighteenth birthday and the years beyond.

Stick to your home and your parents – by that we mean be obedient to them. Honor your father and mother with a deep Christian respect and give them the devotion which they rightly deserve, even if they are not nearly so ideal as you think they should be. One of the great commandments is: "Honor thy father and mother, as the Lord thy God hath commanded thee." (Deut. 5:16.) "Children, obey your parents in the Lord: for this is right. Honor thy father and mother." (Eph. 6:2.) There are at least eight places in the New Testament and two in the Old Testament where this commandment is given.

Remember that the years of your youth are the years that you can enjoy home and have a pleasant fellowship with loved

ones around the home table and in home activities. It may be but a very short time until you cannot have this fellowship with loved ones. The hours, and days, and weeks, and months, and years are flying so swiftly that before you realize it your 18th birthday will have arrived, and these years, so fruitful of good things for you, and so filled with things helpful, may be gone and you will not have trained yourself, you will not have prepared for the years of young manhood and womanhood ahead, at which time you will face some very serious problems.

What do we mean by sticking to home and parents? We realize that not all sons and daughters can remain at home during their teenage years, and that home circumstances compel some youth to be under the roof of strangers to earn part of their livelihood and help keep home fires going. We realize that not all parents live on a farm and can provide work during the summer and give them work in the evenings after school during school days. Also some youth are forced to quit school while quite young and go out and work for strang-

ers. We recognize that homes are different as the parents who occupy them, because circumstances are different. Therefore this suggestion does not necessarily imply that you need to remain under the parental roof all the time, but it does mean that, whether or not you are under the parental roof, you will be loyal and faithful, and devoted, and obedient, and respectful to your parents, and honor them with a Godly honor.

We cannot emphasize this point enough in these days under such breakdown of homes in America. Frequently children are running here and there on the streets without parental restrictions. Discipline of the Christian kind is very scarce. We cannot help but speak strongly on this point because in it lies the very foundation for a good superstructure of godly character and Christian citizenship. This must be a good foundation to build upon it manhood and womanhood of the kind that can stand the test when the storms blow and when difficult situations arise. So let us say once again, stick to your home and to your parents at all costs; never once despise, or forsake, or rebuke, or be unkindly

mindful toward them. Your loyalty and devotion to them will be a tremendous help to you in building the kind of Christian person you will want to be. And if when the time comes that you will have to leave the parental home you can look back with deep satisfaction of having loved and having cherished that precious home of yours in a way that will give you fond memories to inspire loyalty when your father and mother cannot help you directly.

Let me repeat, stick to your parents and to your home, and to the loved ones who will remain faithful to you when all others forsake.

Develop a love for the church. By attending Sunday school and church and prayer meetings regularly. One thing necessary is to develop a feeling and assurance in your heart of belonging somewhere to the church, to a church of which you are a part and parcel so that if you are not present you are missed by others. This sense of belonging is a most powerful agent in keeping one steadfast in the years to come. And this sense of belonging cannot be properly developed unless there is developed a love and

affection for the church, for the elders and ministers, for the boys and girls, for the fathers and mothers, for associates, for the teachers, for the fellowship enjoyed in the midst of these kind ones, and for the instruction received from time to time. That edification, that inspiration, that Biblical instruction, that divine infilling which you receive and receive only at this one place – that is something which you want to love and love more dearly as the days go by.

Of course I realize that you are only a youth, and that your way of expressing this devotion and love is not that of a more mature person or an aged saint of God. But in your way you love just as deeply and are attached just as closely, if you have an affection and like to go to church and its services. And if you make it a habit regularly to attend all church services and Bible teachings, you will develop a feeling of belonging, of being a part of the church, and it will keep you strong when you are away from home.

It is that feeling of belonging that will take you to church and Sunday school whenever at all possible, no matter where

you are, if you have to go miles to get there. Back of it is the deeper feeling of belonging to your Savior, to a person, Jesus Christ, who has given His all for you, and who is dear and precious to you. And this feeling of belonging will also make you stronger in love for your very own church, your very own denomination, your very own doctrines as you understand them, and as you have been taught them through the years. We know that you will conclude that this is something you dare not neglect if you want to feel that you have an anchorage when you get to the age of 18 and beyond.

Oh, that all of our boys, and girls too, would study their Bibles more and try to pattern their lives after the Prince of Peace.

1945 issue of the Bible Monitor

Editor's Note: While the military draft is not currently in effect, the message of the article above to the young people is of a continuing need to be faithful and willing to serve God as needed today.

TWENTY ONE REASONS WHY YOU ARE BLESSED

1. If you own a Bible, you are abundantly blessed – about one third of the world does not have access to one.
2. If you wake up each morning with more health than illness you are blessed to rise and shine, to live to serve in a new day.
3. If you have anyone on the planet, just one person that loves you and listens to you, count this a blessing.
4. If you can freely attend a church meeting without fear, then you are more blessed than over one third of the world.
5. If you have a yearning in your heart to parent a child, you are blessed because you still desire what you cannot see.
6. If you pray today or any day, you are blessed because you believe in God's willingness to hear your prayer.
7. If you pray for someone else, you are blessed because you want to help others also.
8. If you have food in your refrigerator, clothes on your back, a roof over your head, and a place to sleep; all at the same time; you are rich in this world.
9. If you have a brother or sister in Christ that will pray with you and for you, then you benefit from a spiritual unity, bond, and agreement, which the gates of hell cannot stand against.
10. If you have any earthly family that even halfway loves you and supports you, you are blessed beyond measure.
11. If you attend a church with a church family that offers you one word of encouragement, you are blessed with some form of fellowship.
12. If you have money in the bank, in your wallet, or some spare change in a dish someplace you are among the world's wealthy.
13. If you can go to bed each night, knowing that God loves you, you are blessed beyond measure.
14. If you try each day to imitate our Lord Jesus Christ for even a minute, you are blessed because you show a willingness to grow up in Him.
15. If you can read this message, you are more blessed than about two thirds of the world.
16. If you have never had to endure the hardship and agony of battle, imprisonment, or torture, you are blessed in indescribable measure.
17. If you have a voice to sing

His praises, a voice to witness God's love, and a voice to share the gospel, you are blessed. About one third of the world does not even know who the one true God is.

18. If you can hold someone's hand, hug another person, touch someone on the shoulder, you are blessed because you can offer God's healing touch.

19. If you can share a word of encouragement with someone else, and do it with His love in your heart, you are blessed be-

cause you have learned how to give.

20. If you have the conviction to stand fast upon His Word and His promises, no matter what, you are blessed because you are learning patience, endurance, and tenacity.

21. If you hold up your head with a smile on your face and are truly thankful, you are blessed because most people can, but won't.

Selected

BIBLE STORY

DIANA OF THE EPHESIANS

Acts 19:19-41

Wherever the Apostle Paul went he taught the people about Jesus. At the city of Ephesus, Paul stayed for over two years. And many believed on the Lord. It was at Ephesus where the people brought their books of witchcraft and idol worship and burned them. The cost of the books amounted to fifty thousand pieces of silver. These people were really convinced that Jesus was their Saviour.

Ephesus was a very large city at that time. It was a trading center with a seaport where boats would come and go bring-

ing many luxuries to trade with the Ephesians. At this great city was the temple of the idol goddess, Diana. It was built so magnificently and of such costly material that it was one of the Seven Wonders of the World. Many people worshipped this idol and the silversmiths of Ephesus made many shrines and images of the temple and the goddess Diana to sell to the people. So popular had this idol become that many would buy the silver images in hope that they would bring them good luck. The craftsmen were waxing rich over

the trade in idol images.

Paul had converted so many people in Ephesus that the sale of the silver images began to grow less and less. Demetrius, a leader of the silversmiths, grew very concerned about this as he and his fellow smiths made their living this way. Calling a meeting of the silversmiths, he informed them that Paul was behind all of their trouble because he preached that there are no gods which are made with hands. "And not only our craft is in danger but also that the temple of the great goddess Diana should be despised."

This caused the men to become angry at Paul, and they

cried, "Great is Diana of the Ephesians."

The whole city was filled with confusion, and they caught two of Paul's companions and took them into a theatre. The town clerk who was a just man reasoned with the people and told them, "If you are going to bring a matter against anyone, it will have to be done in a lawful assembly."

Paul was determined to teach the people about Jesus, and God used a sensible man to protect him and his companions. Diana was only a dead idol.

Brother Rudy Cover

THE BEATITUDES

S. N. McCann

THE INHERITANCE OF THE MEEK

"Blessed are the meek: for they shall inherit the earth."
Matt. 5:5

The blessing of inheritance even of the earth is promised to the meek. This promise seems to contain an Old Testament idiom, "to inherit the earth or land," which means any great blessing as the sum of all blessings. Shall inherit the full rights of citizenship, enjoying all rights

and privileges as one who inherits in Canaan. Failure to inherit the best and richest blessings of Palestine was caused by refusing meekly to submit to the leadings of God, especially when those leadings led to sacrifice, self-denial and enduring hardness for Jesus' sake. As old Israel failed, so will we fail to inherit, unless we meekly take God at his word, enduring all for

Jesus' sake.

To inherit the land meant to Israel a home, a land of plenty with enemies conquered, with God as Leader, and rest and enjoyment. Can the promise mean less to us, the true Israel of God? Jesus says, "Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." Mark 10:29-30. This promise verifies and strengthens the promise of the land to the meek.

It is a fact that when a Christian is truly meek, suffering wrong for Jesus' sake, not using force, not appealing to law, God does take his part. Prosperity and success crown his life. Joy and peace attend him all the way. He truly inherits blessings and favors that are sought in vain by all who are not meek.

Who really inherits the earth in a real and true sense – the man who enjoys all its real blessings, or the man who pays

tax on a thousand homes and be welcome to none of them, or to hold the title to none and be welcome in a thousand homes? When a man for Jesus' sake, or for the Gospel's sake, forsakes home literally and truly, a thousand homes make him welcome. He has homes, and fathers, and mothers, and brothers, and sisters, and lands a hundredfold now.

What is it to have the title to lands and estates and not be able to enjoy them? Who really inherits the earth – the man who crushes out all the joy of life, all the real peace of contentment in order to hold the title to broad acres, or the man who enjoys the free air, sunshine and rain, who drinks in the beauty of hill and dale, thinking the thoughts of God, doing his duty, and trusting for this day his daily bread?

Who inherits the earth – the man who, is laying up riches, with dishonest gain sears his conscience, burdens his heart, and dies to all the finer feelings, or the man who keeps a clear conscience, a pure heart, and enjoys communion with God, the real possessor of heaven and earth?

I have known professors of religion who crush out every

feeling of devotion, and every manifestation of love, in the home, in the mad race for earthly gain; others who seek first the Kingdom of Heaven and its righteousness, whose houses are temples of praise and prayer, joy and peace ruling in every heart.

Who are the real inheritors of the earth – the men with riches without real joy and peace, or those who have joy, contentment, and peace with every want supplied? Is real inheritance of the earth titled possession of property, or is it such a state of mind and heart that all the real good things of earth can be enjoyed and made to contribute to the glory of God.

Inheriting the earth means not only enjoying its good things, but all enemies conquered for us. It means the devil conquered with all his allies. An enemy seeks to do harm, but he works out only good. Rom. 8:28. Sin, our greatest enemy, is conquered, and its power forever gone. God has overcome for us, if we are meek enough to trust him. "For he hath made him to be sin for us, who knew no sin." II Cor. 5:21.

Enemies may imprison us, as they did Paul and Silas, but we can sing songs of praise,

knowing that all will come out right. They may stone us, as they did Stephen, yet our joy will cause our faces to shine as the face of an angel. Death, our most dreaded enemy, is conquered. Our inheritance insures victory over every foe. With the power of every enemy subdued, their greatest efforts only contributing to the good of the meek, how can the earth be less to us than a glorious inheritance? Every enemy conquered, and joy, peace, and contentment should and do reign supreme. All are yours, and ye are Christ's and Christ is God's can now be realized and enjoyed.

Inheritance implies not only possession of all good things and victory over all enemies, but leadership by God our Father. If God is leading will we fear to go even into contagious diseases, into heathen lands, or even into the slums of the city? When God leads, can we associate day by day with the unsaved and show no concern for their salvation?

When God is leading, will the fleshly lusts and pleasures concern us more than the Kingdom of Heaven and its righteousness? When God is leading, will we be sticklers for our rights to

enjoy every lawful privilege, or will we often give up the lawful, because it is not expedient, because it leads away from God?

When God leads, will we ever sacrifice right to hold a friend, to gain a point, or to avoid

an enemy? When God leads, the earth is ours and right, truth and justice, with love and mercy harmonize in all life's work. When God leads, there can be no failure, for all things will work out for good.

THOUGHTS ON THE WRITER'S WORKSHOP

None of us ever know the outcome or success of an endeavor. A revival meeting's success can be gauged by the number of converts, but much more good is done than what is seen on the surface. The leadership conferences have sharpened the skills of many and given us much food for thought and action. But we cannot say whether we have success or failure yet because the influence continues.

First District's Writer's Workshop could be called a success because of the goodly number present, but we cannot base success merely on numbers. Our purpose as a church, in everything we do, is to give honor and glory to God. Writing is one way to do so, and if only one new writer is discovered and properly guided into this work, then it was worth all the work and expense.

Initially the workshop idea grew out of a need: more writ-

ers for the Bible Monitor. But there are many more avenues for writing and we trust that the influence that the workshops started will spill over into other areas. These could be tract writing, book writing, or teaching materials. The possibilities are endless.

If we hear a message preached or a lesson taught it does us no good until we apply it to our daily lives. We trust that the seed planted in the writer's workshops will bear fruit. Yet in this life we will not know how much fruit will come forth. It will depend upon our efforts and on God who gives the increase.

It is our desire to encourage all who attended the writers workshops to take what you have learned and with much prayer and effort produce work that will honor and glorify Almighty God.

Brother Lynn H. Miller

OBITUARY

LEE FLORY

Bro. Dorrice Lee Flory the oldest child of three sons of Timothy and Elva (Crates) Flory was born near Defiance, Ohio on November 5, 1911. He passed away peacefully at his home on February 19, 2005. Thus making his earthly journey 93 years 3 months and 14 days.

Young in life he united with the Church of the Brethren. In November of 1933 he united with the Dunkard Brethren Church. He remained strong, and faithful in these convictions till his passing. Many will remember his passion for reading, discussing, and defending the Scriptures.

On March 5, 1933 he was united in marriage with Irene (Retcher) Flory. She preceded him in death on June 17, 2002. Mother being bed fast, Dad was faithful in caring for her many years.

Dad spent many years in the oil fields, operating with his two brothers as the Flory Drilling Company.

Dad was preceded in death by his father and mother; his

companion of 69 years; one grandchild; and one great-grandchild. Surviving are one son, Eldon and his companion Deloris of Jamesport, Missouri; one daughter, Ruth Ann and her companion Maurice Wells of Collins, Mississippi; two brothers, Lawrence and Wayne, both of Hart, Michigan; nine grandchildren and thirty-seven great-grandchildren.

His body was laid to rest in the Hart Cemetery beside his companion to await the resurrection.

Mother and Dad had many weaknesses as all of us do; however one of the many things they taught in the home was separation from the world in our labor, recreation, education, superficial faith, and that Jesus is coming again; so live life to be ready to meet Him.

Funeral services were held on February 24, 2005 in the Dunkard Brethren meeting house, near Hart, Michigan, which he helped build in 1963. Services were conducted by Brethren Orla Miller and Ronald Marks. Subject was taken from the first chapter of I Peter; God has offered us as His children

an "...inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." What kind of inherit-

ance are we leaving for our children?

The Family

NEWS ITEMS

SHREWSBURY, PENNSYLVANIA

The Shrewsbury Congregation is looking forward to our Revival Meetings. The Lord willing, Bro. Len Wertz from Quinter, Kansas plans to be with us. Pray for these meetings that are planned to start Sunday morning, July 31 to August 7. Services 7:30 P.M. weekday evenings and 7:00 P.M. Sunday evenings. We extend a warm welcome for you to come and attend these meetings.

Sister Fern Ness, Cor.

WAYNESBORO, PENNSYLVANIA

The Waynesboro Congregation is looking forward to a week of revival meetings, August 7 through 14, with Bro. Paul David Skiles from the Torreon Mission, New Mexico. Please join us and support Bro. Paul during these meetings.

Sister Jane Valentine, Cor.

ENGLEWOOD, OHIO

The Lord willing, the Englewood Congregation's Revivals are being planned for August 21 through 28. Services will begin at 6:30 P.M. Sunday, 7:30 weekdays. Brother Keith Snyder from Lititz, Pennsylvania will bring the glad tidings of Good News. We are concluding with a Lovefeast service on August 27.

Harvest Meeting is planned for October 23. Brother Jeremiah Johnson from Hart, Michigan is to bring the message, followed by a fellowship dinner. We extend a hearty welcome to all meetings.

We are rejoicing for the addition of Brother Ned Flora by Christian baptism. The Holy Spirit is still alive and blessing us.

Sister Ruth Speicher, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR AUGUST 2005

Aug. 7 – Silence Before the Trumpets Blow – Rev. 8:1-13

1. What might be the significance of the half hour of silence in heaven after the opening of the seventh seal?
2. What is the common feature of the judgments of the first four trumpets?

Aug. 14 – The First Woe is From the Pit – Rev. 9:1-12

1. What is the noticeable difference of the judgments of the fifth and sixth trumpets from the first four trumpets in chapter 8?
2. What are the locusts that have power as the scorpions?

Aug. 21 – No Repentance Keeps God a Mystery – Rev. 9:13-10:7

1. Who might be the ones who sit on the horses in verse 17?

2. How can it be that, in the face of terrible judgment, men will still not repent of their wickedness?

Aug. 28 – The Sweet and Bitter Book; Two Tormenting Witnesses
– Rev. 10:8-11:10

1. Explain why the little book was sweet as honey in John's mouth but bitter in his belly.
2. Who might the two witnesses be who prophesy, are slain, and are raised to life again?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR AUGUST 2005

Aug. 7 – Brotherly Love – Deut. 10:17-22; Matt. 22:36-40, John
15:11-17

1. Is love an emotional feeling or a matter of our will?
2. If love is primarily a feeling, how can we be commanded to love?

Aug. 14 – A Person of Faith – Luke 7:1-10

1. What would have been a typical relationship between a centurion and the Jewish people?
2. What does the centurion's concept of authority have to do with his expression of faith?

Aug. 21 – What Road Are We On – Matt. 7:11-21; Heb. 12:12-29

1. How does the meaning of the word "strait" in Matt. 7:13 differ from the meaning of "straight" in Heb. 12:13?
2. How would you describe the difference between the broad way and the narrow way?

Aug. 28 – Our Invitation – Is. 1:18-20; Matt. 11:27-30; Rev. 22:17-19

1. Explain what it means to take upon yourself the yoke of Christ?
2. How can sins as scarlet be made white as snow, or sins red like crimson be as wool?

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BIBLE MONITOR

VOL. LXXXIII

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NO. 8

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOW SWEETLY FLOWED THE GOSPEL SOUND

How sweetly flowed the gospel sound
From lips of gentleness and grace,
When list'ning thousands gathered round,
And joy and gladness filled the place!

Christ came from heav'n; of heav'n he spoke,
To heav'n he led his foll'wers' way;
Dark clouds of gloomy night he broke,
Unvailing an immortal day.

"Come, wand'ers, to my Father's home;
Come, all ye weary ones, and rest;
Yes, sacred Teacher, we will come,
Obey thee, love thee, and be blest.

Decay, then, tenements of dust;
Pillars of earthly pride, decay;
A nobler mansion waits the just,
And Jesus has prepared the way.

-Sir John Bowring

JOHN'S VISION

In Revelation 1:12-16, John was given a great vision of the Son of God. In this vision were many items of symbolic value. We dare not be dogmatic in interpreting these symbols. Hopefully, as we look at these symbols, we will be able to grasp some of the salient features of our Savior. Through these symbols and their connection with the Seven Churches of Asia, God helps us more easily learn the lessons in the Book of Revelation.

One of the descriptive symbols was "his feet like unto fine brass, as if they burned in a furnace;". Brass is one of the oldest and most used alloys. It is an alloy of copper and zinc. The purpose of an alloy is to combine metals so the best of each

metal can contribute to make a metal more useful than each of the base metals. Copper by itself is very malleable. It can easily be bent and reshaped even by hand. When the zinc is added to the copper it becomes harder and more usable in many applications. Brass is useful in many industrial or decorative uses.

What does the fine brass feet mean to us? There might be many explanations, so each reader should do their own investigation of this subject. "Feet" would speak of a walk, since they are our primary mode of locomotion. We are on a journey through this life. As we go day by day we must be careful about where and how we walk. We must set a course before our

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feet that will bring us successfully to the goal of our journey. We must keep to that pathway. We must walk righteously.

When this symbol is tied to the Church at Thyatira, it is evident they were not walking righteously. They were trying to walk with God and with the world. They were following a pathway of compromise. Our walk must be more righteous than theirs to please God.

These "feet" were made of an alloy. They were not a single metal but at least two metals brought together through the application of heat. Heat has a purifying and judgmental effect. Heat can either make an object more nearly pure or it can destroy it. How will God's heat affect us? Will trials produce a better product or will it destroy us?

There are several "alloys" spoken of in the Bible. In connection with this vision of John, we might think of who Jesus Christ is. He is God of very God, but He also took upon Himself the form of man. Part of His humiliation in coming to earth was putting away His godly form to assume the physical form of men. He allowed Himself to be born of the virgin as all other

babies are born. His nature remained that of God but by assuming the human form He was better able to identify with men. He was able to feel men's temptations. He suffered the physical pangs of hunger, thirst and need. He bled on the cross for redemption.

If He had remained in the glories of Heaven, He could not have mixed with common people. Because He was God as well as man, He could offer an acceptable sacrifice for the sins of men. An imperfect sinful man could not have taken the sins of the world upon Himself.

He was an "alloy". He presented the best of man and the best of God in one body. He was the perfect sacrifice, willing to bear the sins of men that they might escape the penalty they could not remove by themselves. No amount of works, sacrifice or reformation could qualify a man for God's family. Only Jesus, the "alloy" of God and man, could accomplish this task.

Each person is an "alloy". The body is earthly and mortal but it is alloyed with an eternal soul. That alloy makes the body valuable. The physical vessel that holds the eternal soul must

not be misused or abused or made to do that which would dishonor that soul or the Savior who has paid such a high price for its salvation.

Our Christian lives are "alloys". We must combine in our Christian journey both the faith necessary for our identification with God and the works that accompanies that faith. We must have a personal faith in God. That belief must include our belief in the existence of God and in His plan of salvation. His reward is to those who will accept the merits of His Son as our Savior. He expects those who acknowledge such faith to live a

life consistent with that belief. Christians are expected to live as Christ patterns for us.

If we each decide that we can do what is right in our own eyes, we will be like those who lived at Thyatira. They were rebuked for their disregard of the boundaries of Christian living. They had been mistaught and seduced from the ways they should have been following. We dare not follow in those ways.

As you consider the symbols of John's vision, are you careful that your "alloy" will be used, as God desires?

M.C.Cook

KENYA KNOTES

PROGRESSION OF THE WORK

The church building at Mokutano was dedicated the end of December. Bro. Paul Stump was here and did that. The building is not totally finished, but we are fellowshipping in it. Some of the windows have been installed, but not yet with glass. We are waiting on funds to make the rest of the windows. It needs the floor cemented, the walls plastered, a ceiling, and doors. The outside

toilet is finished.

The new house, which is now about two and a half years old, is about finished. Ray is trying to get the few, little things finished up, which is laying of some tile in a few rooms. We have enjoyed having the guest end on the house with the flow of visitors that we have received.

A new kitchen was installed in the old house. They tore out the chimney and cement counter. They also enlarged the doorway between the kitchen

and dining room. New ceiling boards were put up and painted white. It feels more spacious and is much brighter.

EVENTS

We had an annual meeting here beginning on December 31 and continuing until January 2. The speakers at those services were Bro. Fred Pifer, Bro. Paul Stump, and Bro. Merle Sweitzer. It was a blessing to all that attended. We were very thankful for the messages that we received.

We had about two hundred and fifty people here each day. Morning worship was at 7:30 with breakfast to follow. Then morning service was at 9:30. Lunch was at 1:00; afternoon services began at 3:00 and supper at 6:30. We had planned to have an evening service, but with the unrest in our town at that time we were not able to have that service. The services began on Friday and went till Monday morning. We had a Lovefeast Service on Sunday evening. That was a blessed time with all our brothers and sisters here in Kenya.

There were approximately fifty women plus children who slept upstairs in our house. Our

nights tended to get pretty late even without an evening service.

Also the beginning of this year Brothers Paul Stump, Merle Sweitzer and Fred Pifer were here and we had an ordination. Brothers Hosea Ambundo and Gilbert Amaswache were ordained into the ministry.

When we came to Kenya, almost four years ago now, I didn't know what to expect. I didn't know what the culture was like, or what kind of people were here. It took me a long time to learn who the people were. They seemed to all look the same to me. But now I know the people real well. Many of them are like family to us. We have come to love them, and they have become dear to us.

I have been reminded recently how in loving someone we recognize the fact that each person has a soul. And if we truly love that person we will care about their spiritual condition. Many times we just say that we love someone, but don't think about the fact that maybe that person is lost.

When we visited the hot springs recently I thought again about what hell will be like. I

thought about the many people around me who are lost and have no hope. They are headed for destruction. The question I have to ask myself is, "Do I care enough about people that I will share with them what they need to do?" Or am I just worried about my own life and what I want to excel in. God cares whether one little one perishes. Do we care?

May God help us to care about those around us enough to share the Gospel with them.

Sister Cheryl Noecker

A NOTE OF THANKS

We as a family want to thank each one for your prayerful support while we served here in

Kenya. Also for the many cards and e-mails that you sent. Many of them came at a needed time, and gave encouragement to continue on. May God richly bless you as you continue to lift up the missionaries to God in prayer.

Please remember us as we go home. I am sure it will take some time to adjust. And we will surely miss our friends and loved ones here in Kenya.

Also remember the church here in prayer, that the people will remain steadfast in their walk with the Lord, and grow in faith.

Thank you again.

In His care,
The Noeckers

HOLINESS

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." Revelation 2:20

How does this verse and holiness fit together? While right at first, it does not appear to have anything at all to do with

it; I would say that it is because we all tolerate the woman Jezebel within our own lives, in our own personal way. We continue to hold on to different sins in the private interior of our lives, where we think no one will know what is there. Nevertheless, God knows what is there. And if we truly want to be holy, and we have a desire to follow God's plan for us and forsake the world, we can not abide in sin

(no matter how small we think it is). We must ask God to help us to be rid of the sin, which so easily besets us.

The very first thing that we must do is realize our inability to do anything without God's help. We must be willing to accept the help that God will give us. God does promise us this help in Isaiah 41:10. "Fear thou not; for I am with thee: be not dismayed; for I am God: I will strengthen thee; yea, *I will help thee*; yea, I will uphold thee with the right hand of my righteousness." (Italics added) If we ask God to work in our lives, He won't hesitate to do so.

The second thing that we must do is memorize different scriptures that explain why we must not commit this sin (whether it is a mental sin or a real act). Imagine, if you will, the Holy Spirit, when the alarm goes off that we need assistance, dashes to the armory, throws open the doors, and finds John 3:16, Genesis 1:1, and maybe a few other verses stored in there. The Holy Spirit cannot help us fight temptation if we do not give Him the weapons (the word of God is sharper than any two-edged sword) to do so.

The third act that we must carry out is that of training ourselves to respond to these situations when we are tempted in a certain way (in the physical realm, this is known as muscle memory). So when we are tempted, we should instantly, without hesitation, and almost without thinking, react by praying and quoting scripture. I think that this will help because as James says "Resist the devil, and he will flee from you."

However, let's not just look at holiness in the negative context. Holiness is not just about what we are doing that we should not be doing, but is also about the things we should be doing, and are not. To be holy, we must not only eradicate the sin in our lives; we must also place good things there. We must replace evil thoughts with good thoughts. We must exchange hateful thoughts with loving ones. We must substitute selfish deeds with selfless ones. We must use loving words instead of biting ones. It does not do any good to weed the garden of our hearts if we don't plant something in there.

As a closing thought, God commands us to be holy. He does not just ask us to be. He

wants us to be. So it becomes absolutely necessary that we leave the world behind us, and follow after God on a daily, consistent basis.

"Then said Jesus unto his

disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matthew 16:24

Brother Kyle Dillard

IF THE LORD WILL

James 4:15, "For that we ought to say, If the Lord will, we shall live, and do this, or that."

A wise man once said, "Man proposes; God disposes." Those of us who have faith in God believe that God has control of our future and that God's providence is far superior to our own abilities. Whereas it is not wrong to make plans, we must do so with "eternal values in view."

Reading in James 4, we find exhortation given to those who are self-willed and those who boast of themselves. Verse 13 says, "Go to now, ye that say, to day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:" The writer is addressing those who make long-range plans for the purpose of making a profit. We know that it is not wrong to make a profit. Our economy is dependent upon profit. Yet what is the pur-

pose of addressing this issue? Verse 14 says, "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." To trust in our own ability is to spurn the God that made us. To believe God for our daily bread is to trust Him for that which will be tomorrow.

Luke 12 speaks of the rich man who was a fool. He did not consider God. In verse 18 he said, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods." His words are filled with, "I will", and "will I" and "my fruits" and "my goods." His very tone is self-centered and has no room for God. It gets worse in verse 19, "And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry." He

speaks to his soul, but not to the One who created it. He speaks as if he has full control of circumstances. Verse 20, "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided?"

We live in a "things" – mad society. Unfortunately, many Christians are vexed by the "things" of this world. To some, they are easily acquired. But for others the wants soon supercede the needs and tragedy often results. We cannot argue with the fact that a minister needs a good vehicle to get places to preach and visit and a big enough house to be hospitable. What about those things we buy which do not bring honor and glory to God.

The explanation concerning the rich fool is found in verse 21, "So is he that layeth up treasure for himself, and is not rich toward God." How can we be rich toward God? In Proverbs 3:5-6, we read, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy

paths." We need to trust God and include Him in everything we do. We cannot leave God out of any facet of our life.

Years ago there was a well-known radio personality who would close his program by saying that he would return tomorrow, "the Lord willing." Yet he treated his employees so badly that many of them wrote not-so-flattering books about him. When this radio, and later television, personality, contracted lung cancer, he came to the Carlisle Hospital and wanted a whole wing of the hospital for himself. This request was wisely refused. We must acknowledge Him in ALL things.

We need to be careful whom it is that we honor and emulate. Who are your heroes? Are they those who are humble and who honor God in all that they do?

I heard a preacher once, at the end of his message, say, "And that is the gospel according to me." What is missing in this statement? Is it not God who is missing? Would it not be better to give God the glory in all things?

Brother Lynn H. Miller

THE NEED TO COMMUNICATE

"That they do good, that they be rich in good works, ready to distribute, **willing to communicate.**" I Timothy 6:18

"But to do good and **to communicate** forget not: for with such sacrifices God is well pleased." Hebrews 13:16

There are many ways to communicate today. Like so many things we take them for granted until they may not be available to us. We have three phones in our house and were devastated to realize that none of them worked. This was on a Saturday and a call from a neighbor's house revealed that no help was available before Monday.

While it is extremely irritating to realize you have no quick outreach in case of an emergency and that no one can call you, there are several other types of loss of communication which are even a greater tragedy.

The first of these is our communication with God. The Bible indicates that sin in our life can bring a lack of communication with God. James also reminds us in chapter 4 verse 3, "Ye ask, and receive not, because ye ask amiss, that ye may consume it

upon your lusts." This does not mean that God does not literally hear us, since He hears everything, but that the communication is not effective. We can also become slothful in our communication with God.

The most obvious form of communication with God is by prayer, which is referred to above. We can be grateful that since the death of Christ on the cross we have direct access to the Father through the Son. There is no need for a human mediator as is practiced by some. There is also no record in the Bible that the saints or Jesus' mother, Mary, can intercede for us or even that such a type of prayer is within the will of God.

Another way to communicate with God is through His Holy Word. There have recently been warnings issued about meditation that resembles that of pagan religions. But to read and meditate with the aid of the Holy Spirit is an effective way to communicate with God. Hearing an actual voice is probably a danger signal. But "hearing" the voice of God as He leads you into His eternal Truths through Scripture is needful.

A Bible based sermon is a way of communicating God's truth to His children as well as to those who are outside the ark of safety. We fear the major reason that former convictions have been lost is because there is a lack of communication as to how they relate to the Bible.

Last, but not least, there is a real need for communication between one another. We wish this sharing to be positive, but feel a need to also share dangers, some of which have already been mentioned. One method of communication becoming increasingly popular is dialogue with those of other religions. This can be helpful if done in the right way. However, when it is done with the attitude that all religions are different ways to God it becomes a hindrance rather than a help.

Unfortunately there is often a lack of real communication between members of a denomination and even within congregations. In this instance, in deference to those of other religions, we should endeavor to hear what the other individual (or group) is saying without a bias that does not allow us to communicate in the Spirit of Christ. In our recent Sunday morning

Bible study the subject was on submitting to one another. For this to be possible there is a need to communicate with one another.

The study included the husband/wife relationship. There is a multitude of broken homes today because of a lack of communication. It also included the part of the children and parents. While there is a need for parental authority, there is also a need for the opportunity of a child (especially teenage years and older) to communicate their feelings on a subject. Lastly, it spoke of employee/employer relations. We are convinced that there would be very little (if any) need for strikes and other employee actions against their employer if actual communication existed.

We strongly feel there is a need for communication in the church at large. While not all of our communication has been of a positive nature there have been several instances where I have come to understand "where others are coming from." This does not mean I changed my convictions but it did allow me to accept others, I previously would not have, as fellow members of the body of Christ. We

are not speaking of the ecumenical movement, which is not communication but compromise!

Communication will not solve all the problems. But it will give an opportunity for problems

to be discussed which is essential to worshipping together in peace.

Brother James M. Hite
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IF CHRIST HAD NOT COME

(Based on John 15:22 – “If I had not come...”)

If Christ had not come to the earth long ago,
all our hearts would be sad, our lives filled with woe.
There'd be no glad message to offer the lost,
no hope of salvation, no death on the cross.

If Christ had not come, there'd be no Christmas story,
no Luke chapter two, no angels of Glory.
There'd be no “Silent Night”, no “Joy to the World”,
no singing of carols, no glad news to herald.

If Christ had not come, there'd be no more Easter,
no breaking of bread with brother and sister.
There'd be no redemption, no Sunday School teachers,
no forgiveness of sins, no long-winded preachers.

If Christ had not come to the world long ago,
some things would still be the same, don't you know?
There'd still be religion in man's vain attempt
to answer the questions of life and of death.

If Christ had not come on this earth to dwell,
the agnostics could lead all the people to Hell.
There'd still be the shopping, the carousing and drinking
of wine and of whiskey to keep folks from thinking.

If Christ had not come from Heaven above
there would be no grace, no peace, joy, or love.
No hope for the future could we have within;
just lostness and darkness and black clouds of sin.

If Christ had not come to the earth with a mission
our faith would be vain, our church. . . mere tradition.
God's restraint of the Devil and the power of the Spirit
would not be a part of our earthly experience.

There would be no Gospel to tell of the story
of God's wonderful plan to take us to glory.
No John three sixteen, to tell of God's love,
no plan of redemption brought down from above.

There'd be no more hope of a better world coming.
There would be no promise of His second coming.
Our hearts would be filled with bitterness and dread
at the news that our friends and loved ones were dead.

But Jesus did come to a bed of the hay –
a stone for His pillow in a manger that day.
He accomplished the plan of His Father above
and brought to the world the power of His love.

Christ Jesus did come to the earth long ago
to die for our sins and suffer such woe.
Christ came down to seek and to save all the lost.
He paid the great price. His blood covered the cost.

Christ lit up the world with the radiant glow
of truth and of love to us sinners of woe.
The plan of salvation He offers to all
who hear His sweet voice and heed the great call.

-Brother Robert S. Lehigh

BIBLE STORY**A BOY SAVES PAUL'S LIFE**

Acts 23:12-33

The Apostle Paul had been taken prisoner for teaching the people about Jesus. More than forty men had made a vow that they wouldn't eat or drink till they had killed this apostle. They had made an agreement with the elders and chief priests of the Jews to have the Roman captain send Paul to their council.

A boy who was a nephew of Paul had overheard that these men had planned to kill Paul. As fast as he could he came to the castle where Paul was held prisoner and told him what he had heard. Paul called to the soldier who was guarding him and asked if he would take his nephew to the chief captain as he had something important to tell him.

The guard took the boy and brought him to the Roman captain who took him by his hand to a place where he could talk where no one else could hear them. Then he asked Paul's nephew, "What is it that you wish to tell me?"

The boy answered, "The Jews have agreed to have you bring Paul down tomorrow into

the council, but don't do what they ask because there are more than forty men who will lie wait for him; for they have bound themselves with an oath that they will neither eat nor drink till they have killed Paul."

Then the captain replied, "Go, but don't tell anyone what you have shown me." The captain called two soldiers to him and said, "Make ready two hundred soldiers and seventy horsemen and two hundred spearmen to go by nine o'clock tonight. Be sure Paul has a beast to ride on, and deliver him safe to Felix, the governor."

The soldiers delivered Paul to the Roman governor as they were commanded. A boy saved the life of his uncle. God had told Paul the night before, "Be of good cheer, Paul: for as you have testified of me in Jerusalem, so must you bear witness also at Rome."

God had used this boy to help carry out His plan for the apostle Paul. I wonder how long those forty men went without eating and drinking, don't you?

Brother Rudy Cover

AUTHENTIC FAITH

Authentic means to have the original, real, genuine. This could apply to any thing such as a document, painting, or possession. In this article we are going to be looking at faith. Faith is something that needs to be original with each person. You may hear the testimony of faith of others but it can never be yours. You have to have a testimony of your own faith.

Jesus says in Matthew 17:20b, "If you have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall be removed; and nothing shall be impossible unto you." Jesus also says something very similar in Luke 17:6.

We will look at this from a few different perspectives. First the faith has to be personal. It has to originate with each person. There will be times in our lives when God will allow a mountain or some other obstacle in our lives that we can not see any way through, around or over. Faith is not being able to see through the obstacle, but believing that God is able to take us through. In the physical realm we may be able to use a big dozer and move a

mountain or other obstacles that get in the way of highways or houses, but the dozer will not be able to get rid of the mountain of sin or the trials in our life.

Christ challenges us to have faith as a grain of mustard seed, the seed that is smallest in comparison to the size of plant that it yields. In one sense it means that just a small amount of faith along with God is big enough to handle any mountain, obstacle, temptation, or trial that Satan will bring into our lives. This faith is not in ourselves, the Church, preacher, parents, but in God and God alone. God is the only one who is capable of moving the mountains in our lives. This is God's specialty. He likes to do the impossible.

The other sense is that our faith is to be like the mustard seed's faith. The mustard seed can do nothing of itself. In fact, it has to die to itself that it may grow. This means that we are to blossom right where we have been planted. We cannot change the circumstances that God has put in our past lives, but through obedience to Him our faith can change some things in our life today and in the future. Just like the mustard

seed after it dies to self, it begins to grow and develop into a very large plant where many birds can rest. It gives shade from the hot sun to those who are under it. Even so our faith needs to be alive and growing. Our faith needs to be evident to those that are around us. We will have a testimony that offers

hope, not in ourselves, but in God. Hope for the immediate need and the future, in eternal life.

Our desire is that each person will have an authentic faith in God that is growing larger each day.

Brother Merle Sweitzer

ROOTED AND GROUNDED IN LOVE

George O. Frick

(Eph. 3:17-19) "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

The inspired writer John says, (1 John 4:8), "God is love." In John 14:11, Christ says, "Believe me that I am in the Father (God) and the Father in Me..." Also see John 14:9-10. Christ the Son and God the Father are one unto salvation to those who believe. In John 1:1, John also says, "In the beginning was the word, and the word was with God, and the word was God."

Also in John 1:14 "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Jesus Christ is the word, He lived among men, taught men the truth of God. God's word is God inspired. So we may say, being rooted and grounded in God's word.

We seem so apt to see only the part of being grounded, and not notice the difference of being rooted and grounded. A building may be grounded, but it can never be rooted, thus can never grow or become more established. To be rooted implies life, faith, growth, strength and power to stand and bear fruit. As long as a tree lives it is

rooted, it can stand the elements of nature, accordingly as it is rooted into the available earth for food supply. Its strength to stand against the elements, its power to grow large and massive, and the fruit it bears, are all governed by the faith it has to send out new roots into the depth, and breadth of the earth for nourishment, as those roots grow out for nourishment they become more firmly grounded and established in the earth. Just so with the true Christian soul, who is rooted and grounded in the Word, Christ Jesus. There must be life, there must be faith in the word, there must be a continual growth, if the soul will live, being spiritually rooted and grounded in God's word. It must put all the energy of mind and heart into absorbing all the saving gospel food, it must gain all strength there from, as it receives strength, must continue to grow and search deeper into the word, to send new roots, as it were, out to the fullest bounds of His word, that that soul might know the breadth, and length, and depth, and height; and the love of Christ which passeth knowledge, and thus becomes more firmly rooted and knitted

therein, more faithfully dependant there upon, more grounded and established therein, that it may grow up, as it were, a sturdy spiritual Oak in the midst of the world of sin and wickedness, fully stablished and settled against spiritual drought, against the floods of falsehood and false teachers and against the cunning craftiness of Satan's blasts.

How sad the condition of a tree, when fire has burned it, consuming its vitality, or disease has sapped its strength, it dies is no longer rooted. It then commences to decay or deteriorate; it grows no more for there is no more life. The wind and elements begin to break off leaves, branches, and limbs, finally only an old snag or stump remains, where once was a beautiful virtuous tree. Finally its roots all decay and strength gone, it falls to the earth, to return to the dust, worthless, and where the tree falleth there it shall be.

Are We Converted?

That the individual may believe, be converted, that the church thereby being strengthened may become a more powerful influence to draw souls from the world to Christ.

Trees and vegetation have

great faith. (Matt. 17:20.) A small seed of a tree, may fall by chance into a small crevice in a large rock, and to the call of the glorious sunlight, it sprouts, and roots begin to feed on a few decayed leaves in the crevice as it grows more food may accumulate in the crevice, the tree becomes stronger and with the help of the elements of nature the crevice is split wider, more nourishment accumulates and the tree grows and becomes victorious over the solid rock. Have we any faith such as this? Do we grow in the nurture and admonition of the Lord? Do we as a spiritual tree depend upon God's word for life, have we faith in his word to trust in it, are we searching the word for satisfying food, are our hopes and cares built upon the substance found there? Have we strength to stand against the false teaching, the ungodliness in the world, have we power through Christ Jesus to overcome Satan and his pernicious ways? Or is our spiritual tree dying, are we losing faith in his word and church? Are we unsettled, dissatisfied, tossed to and fro by every wind of doctrine? If we are becoming weak, feeling no power over Satan's evil temptation, it is evi-

dent we are losing spiritual life, as we are no more rooted when we cease to grow. We are either alive or dead, a rooted tree has life, a dead tree is not rooted.

Where is the faith? What are we as spiritual trees, alive and rooted in His word, or are we commencing to decay for want of spiritual nourishment, which we failed to seek after? Many professed Christians (followers of Christ) especially women and children (and the husbands are just as guilty, for they allow it) with their ill decent clothing, large neck openings in garments, no sleeves or cut off at the elbow or there about, short dresses which hardly cover their knees, paints, powders and vain fixing of face and hair, hair clipped just a little (?) so it isn't too long, all dressed after the newest styles. Why are these things done? These aforementioned evils are fashions of the world. We lust after them because we are not fully converted to the simple Christ teaching. We think we act, to be in favor with the world, not with God.

I John 2:15-17 reads thus, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of

the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof, but he that doeth the will of God abideth forever."

The devil has all the rule in the fashions and evils of the world, and he leads the way, his purpose is to defeat the plan of salvation, that souls may be lost. His plan in nakedness is sexual lusts and vanities, which bring condemnation to the conscience, other vices follow, some of which result in wrecked homes, untold misery to children and innocent ones.

A woman dressed in modest apparel after the true Christian fashion, may walk past a group of men on the street, when she is past, a few remarks may be made by those men, of her modest appearance, maybe to God's glory, maybe in vain, but no thoughts of sex pleasure or lusts will be brought up, as she has been dressed according to God's will, not fashioned after sin, and no temptation of sex lusts was manifested. Another woman may walk past (maybe a church member, maybe not), dressed in the latest fashions of this world. She passed on and

one or more, maybe every man there, has some unwise remark to make of their lust toward her, if she is the more brazen type, the remarks may be made while she is still present. Where does sin stop? Nothing but death, if we allow it to reign, and where we fall in death, there eternity will find us.

The Dunkard church has established through years of faithful living by a faithful few, orders of dress, for both men and women, which meets God's will as set forth in His word. I Tim. 2:9-10 reads: "In like manner also, that women adorn themselves in modest apparel, with shamedfacedness and sobriety; not with broided hair or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (I Cor. 11:15), "But if a woman has long hair, it is a glory to her: for her hair is given her for a covering."

God made man good in his sight, but when man fell in sin, God clothed him, nakedness must be an abomination to the Lord. Paint and other superfluities of the world do not become a Christian, neither cut hair on women. Has a man any right to wear short sleeved shirts or any

clothing cut short? God's word would not give him license to, and he is no better than women to go half dressed. If for no other reason we men should dress in decency and order, as becometh a Christian, as being on an equal plane with the faithful sisters and brethren, and as an example for others to follow. Why will we not be faithful to our church and God?

Elders and ministers who allow these ungodly practices to exist in churches where they have the leadership, are as dead men. (Gen. 20:3.) For their spiritual leadership is just as dead to the world, when they profess to be teachers of the plain word, and yet they allow such sins to exist in their church body, as Abimilech's natural man was dead if he restored not Sarah to Abraham. Also see Ezek. 3:17-21.

Let's make these wrongs right, don't say we can't, for it has been done in ages past and can still be done at present.

I write as I believe, knowing

full well the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. (Heb. 4:12.) Don't harden your heart and fall away with the cold world, but lift up the soul and mind, to humble submission to the will of the church and God, and become a joy and helper to those faithful brethren and sisters who are striving to keep the Dunkard church holy and acceptable to God. (I John 3:10) How can we love the brethren if we do not the righteousness of God, which the brotherhood is striving for?

Let us each be a faithful individual, that the church might be a strong unit, knit together in love, (Col. 2:2), that we may be a haven of rest to the weary traveler on life's sin tossed ways.

Selected from the
August 1, 1945 issue of
the Bible Monitor

TRANSFORMED

Romans 12:2, "...but be ye transformed..."

II Corinthians 5:17, "There-

fore if any man be in Christ, he is a new creature: old things are passed away; behold, all things

are become new."

There are no words in scripture that invoke more bad feelings than the word "publican." A publican was a normal citizen employed to collect taxes for Rome. Yet, the system was such that it left much room for graft, bribery, and outright thievery. Many times there was no set fee, so they could charge whatever they wanted and the one charged had no recourse. They could accuse people of smuggling and other offenses in an effort to blackmail them. The Jews were suspicious of all publicans and those who were Jews were regarded as traitors to Judaism. Imagine the excitement generated if one of these publicans would have met Jesus and had been converted.

The story of Zacchaeus is found in Luke, chapter 19. He was "chief among the publicans, and he was rich." (verse 2) He was also Jewish (verse 9) and was looked upon by the Jews as

"a sinner" (verse 7).

Yet verse 3 tells us that he "sought to see Jesus who he was." When he saw Him he was totally transformed. Old things passed away. All things became new. He was no longer part of this world. Half of his riches went to the poor. He promised restitution of four times the amount he stole. Jesus told him, "This day is salvation come to this house." This conversion made an impression upon the Jews because it was indeed a transformation. It was a change in the nature of the person.

God desires that we follow Him. In Romans, chapter 12, verse 1, Paul beseeches us to "present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." When we present our entire lives to Him and allow Him to transform us, we show the world the great power of God. Indeed, we show the world what kind of life God desires.

HAVE YOU BEEN TRANSFORMED?

Transformed by Grace divine,
The glory shall be Thine;
To Thy most holy will, O Lord,
We now our all resign.

Brother Lynn H. Miller

THE BEATITUDES

S. N. McCann

MEEKNESS AS EXAMPLIFIED IN THE LIFE OF JESUS

"Blessed are the meek..."
Matt. 5:5.

"Take my yoke upon you, and learn of me: for I am meek and lowly in heart." Matt. 11:29. Jesus exemplifies the doctrine of meekness, both in his teaching and in his practice. He starts out in his teaching by saying, "Blessed are the meek," and later he says, "Learn of me, for I am meek." He clearly teaches that alms should not be given for show, nor prayers said to be seen of men, neither fasting that men may see. The meek man will not be inclined to do these things to be seen of men. If we are fond of showing ourselves, fond of showing how religious we are, we are not meek. While meekness will keep a man from doing any religious act for show, it will not hinder him from doing his duty even if men do see. The meek will never give to be seen of men, yet being seen will not hinder their giving. The meek will never pray for the ears of men, yet they will not refuse to pray because men hear. The meek will not make a show of fasting, yet they will not refuse to fast

because men see they are fasting. The grace of meekness makes men bold to do the right, not timid and shy, but fearless because what they do is to God and not to men.

"Be ye therefore wise as serpents, and harmless as doves," is only another way of pressing this great doctrine of meekness. "It is enough for the disciple to be as his teacher, and the servant as his Lord," if self is ruled by the grace of meekness.

Jesus exemplifies the doctrine of meekness in all his relations with men. He deals the most scathing rebukes, which he would not do if he were seeking honor. "Ye offspring of vipers, how can ye, being evil, speak good things?" (Matt. 12:34) could not be said to the very religious and powerful sect of the Pharisees by one seeking honor. Again, when they asked a sign of him, he answered, "An evil and adulterous generation seeketh after a sign and there shall be no sign given to it, but the sign of Jonah, the prophet." Matt. 12:39; 16:4. "Woe unto you scribes and Pharisees,

hypocrites, because ye shut up the kingdom of heaven against men, for ye enter not in yourselves, neither suffer them that are entering to enter." Matt. 23:13. His ministry is full of the most cutting rebukes upon the men of power in the society of that day. These rebukes were not in the nature of a blatant self-seeker after applause, but clear thrusts at evil. They bear the marks of sincerity, of honesty, of deep insight, of fearlessness, of humility, and thus show meekness of character. The meek man always thinks more of the right than of self, or of men.

Christ's meekness is manifest in not seeking the praise of men or in not even allowing it. When he was transfigured before his disciples he told them to "Tell the vision to no man, until the Son of man be risen from the dead." Matt. 17:9. When he cast out evil spirits "He suffered not the demons to speak, because they knew him." Mark 1:34. When he healed a man of that most dreadful disease of leprosy, he said, "See thou say nothing to any man, but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded." Mark 1:44.

In his last trial, before false

accusers, he meekly endured being misrepresented and falsely accused, without so much as even answering a word to his enemies.

In his triumphal entry into Jerusalem he came according to prophecy:

"Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek, and riding upon an ass, and upon a colt, the foal of an ass." — Matt. 21:5

Jesus was meek enough to associate with the poor, even with the despised, and sinners whenever he could do them good; meek enough to use even the common things of life to impress his most powerful and practical lessons; meek enough to receive praise from children even when his disciples would rebuke them.

Christ's life, when properly understood, will shine out as the meekest of the meek. There is no act in his life that does not, when properly understood, harmonize with this great essential of Christian character. Christ teaches meekness, as he teaches every other doctrine, by practice as well as by precept. He teaches it because it springs out of the very depths of his inner life. It is a part of his divine

nature incarnated that we might learn of him.

Christ is the great Pattern of meekness, to be imitated by

every one who would be like him. Those who have his Spirit, his nature, will unconsciously imitate him in every way.

OBITUARIES

REVA JAMISON

Sister Reva June Jamison was born June 4, 1916 at Yale, Iowa to Joy and Susie Fiscel. She passed away at her home in Quinter, Kansas, May 12, 2005, at the age of 88 years, 11 months, and 10 days. September 1928 she was baptized into the Dunkard Brethren Church. On August 25, 1939 she married Herman Jamison, at the home of her parents, at Johnston Station, Iowa

Reva was a wonderful wife, mother, and grandmother. She leaves many special memories for her family, church, and community.

Survivors include her husband, Herman of Quinter, Kansas; her daughters, Nadyne Boone and husband Jim, and Connie Swihart and husband Delbert of Quinter, Kansas; nine grandchildren, Janet and Dale Eikenberry, Arcanum, Ohio, Becky and Ward Deaton, Zillah, Washington, Stacy and Dave Simon, Bromfield, Colorado, Gina and Nolan Garber, Quinter, Kansas, Darin and Merna Boone, Pasco, Washington, Heidi and Chad Basore, Zillah, Washington, Amber and Shannon Roach, Kara Swihart and Jodi Swihart all of Quinter, Kansas; and one brother Ray of Fremont, Nebraska; twenty-three great grandchildren and four great-great grandchildren. Preceding her in death were her parents, a sister Bertha, a brother, Roscoe, a daughter, Ruth, two sons, Vernard and Herman Joy, and a great granddaughter, Kristen Basore.

Services for were held Saturday, May 14, 2005 at the Dunkard Brethren Church in Quinter, Kansas. Interment was in the Quinter Cemetery

The family would like to express their gratitude for all the cards, letters, calls and prayers during Reva's illness and her passing.

May God richly bless each one of you.

RUTH E. LAWVER

Sister Ruth E. (Reed) Lawver, 93, died Friday, May 20, 2005. She was the wife of Clair R. Lawver who died in 1977. She was born, October 11, 1907, in Gettysburg, Pennsylvania, the daughter of the late Alvin and Martha (Byer) Reed.

Before retiring Ruth was employed by Children's Hospital in Baltimore, Maryland, as an LPN.

She was a member of the Dunkard Brethren Church of Shrewsbury, Pennsylvania.

She is survived by her two daughters, Delores L. Lawver of New Freedom, Pennsylvania and Doris E. (Lawver) Shank of Frederick, Maryland; two grandchildren, Sandy Tompkins of Red Lion, Pennsylvania and Ellen Griest of Frederick, Maryland; three great-grandchildren and two nieces. She was predeceased by two sisters Esther Pentz and Mary Emlet.

Funeral services were Wednesday, May 26, at the Shrewsbury Dunkard Brethren Church, with Elder Marlin Marks and Elder Ray Stuber officiating. Interment was at the Benderville Cemetery in Benderville, Pennsylvania.

A Poem Sister Ruth wrote to her children.

Dear Children:

As I sit here this morn

Praying for you,

Please children, be good.

Live good and faithful lives, try each day

To live a better day than yesterday.

When our trials here in life are o'er

Then we will walk on that golden shore

And be with Jesus ever more.

I'll climb the mountain high

I'll swim the ocean wide

To walk on the golden sand

To be at Jesus' right hand.

In the 5th chapter St. John the 24th verse Jesus tells us. "Verily, Verily I say unto you, he that heareth my word and believeth on him that sent me hath eternal life."

If you believe,
Then you obey,
I pray you will,
As we part in Christian love.

-Your Mother

NEWS ITEMS

LEADERSHIP CONFERENCE

The Lord willing, the 2005 Leadership Conference will be held at Dallas Center, Iowa, November 11,12,13,2005. More details will follow.

NOTICE

Those wishing to send donations to the Relief Board should continue to send them to Bro. Martin Meyers, the Secretary, but made out to Bro. Doyle Lorenz, the Treasurer of the Relief Board.

SWALLOW FALLS, MARYLAND

The Swallow Falls Congregation invites you to join us for Revival Meetings, Lord willing, September 4 through 11. Bro. Robert Carpenter from the Plevna Congregation will be sharing God's Word with us throughout the week.

Services are at 10:00 A.M. Sunday mornings and 7:30 each evening. Lovefeast services are planned for Saturday, September 10.

We welcome you to share with us during this time in presence and prayer!

Sister Edith Yoder, Cor.

PLEVNA, INDIANA

The Lord willing, the Plevna Congregation plans a revival, September 18 through 25, 2005 with Bro. Robert Lehigh from Shrewsbury Congregation as our evangelist.

On Saturday, September 24, the Examination Service starts at 2:00 P.M. and Lovefeast at 7:00 P.M. All other evening services start at 7:30 P.M.

On October 23, we plan our Harvest Meeting with Bro. Phil Gish from Englewood Congregation as our speaker.

Your presence and prayers are welcome.

Sister Margaret Birt, Cor.

QUINTER, KANSAS

The Quinter Congregation plans to hold their revival meetings, September 18 through 25 with Bro. Justin Beck as our evangelist. We will close our meetings with a Lovefeast on Saturday evening, September 24.

We invite anyone to come and join us in fellowship and worship during this time.

Sister Ruthie Clark

ENGLEWOOD, OHIO

"And now Israel what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." Deuteronomy 10:12-14

The Lord is well pleased with our strict obedience as was the instructions to the Israelites. So, Sister Sharon Haney recommitted herself to the church. We feel the Lord has been answering many prayers in her behalf, and many more are needed.

Thy Will Be Done

He sendeth sun, He sendeth shower;
Alike they're needful for the flower:

And joys and tears alike are sent
To give the soul fit nourishment;
As comes to me or cloud or sun,
"Father, thy will, not mine, be done!"

Can loving children ever reprove
With murmurs whom they trust and love?
Creator! I would ever be
A trusting, loving child to Thee;
As comes to me or cloud or sun,
"Father, Thy will, not mine, be done!"

Oh! Ne'er will I at life repine!
Enough that Thou hast made it mine;
When falls the shadow cold of death,
I yet will sing with parting breath;
As comes to me or shade or sun,
"Father, Thy will, not mine, be done!"

-Poems for Sunshine and Shadow

-Compiled by Ord L. Morrow

Sister Ruth Speicher, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2005

Sept. 4 – He Shall Reign Forever Because the Dragon Goes Hungry – Rev. 11:11-12:6

1. With the ascension of the now resurrected witnesses, comes the ushering in of the seventh trumpet. What takes place in Heaven following that event?
2. If the man-child is Christ, who are the woman and the dragon?

Sept. 11 – Holy War in Heaven and on Earth – Rev. 12:7-17

1. Why is Satan called the accuser of the brethren, and how do we overcome him?
2. Would you say that this passage depicts God's providential deliverance from Satan throughout the church age, or is it speaking of another time period?

Sept. 18 – The Unholy Trinity – Rev. 13:1-18

1. Can you identify the unholy trinity?
2. What does "666" represent and how will it be used in the last days?

Sept. 25 – Which Name Will be Written on Your Forehead? – Rev. 14:1-13

1. Who are the 144,000, and what is the new song that they will sing?
2. If we are saved by faith and not works, why are they coupled together as evidence of the patience of the saints who will soon receive their reward?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2005

Sept. 4 – A Goodly Pearl – Matt. 13:44-46; Col. 2:6-10; Mal. 3:17

1. Is it possible to go to church and read our Bible all our lives and never find the true hidden treasures?

2. If we are complete in Jesus Christ, why do many Christians struggle so much?

Sept. 11 – Our Confession – Matt. 16:15-28

1. Was Peter the rock upon which Jesus built His church, or was it his confession of faith?
2. What does it say about our confession if we do not deny ourselves and take up Jesus' cross and follow Him?

Sept. 18 – Our Mercy Showing – Matt. 18:21-35

1. Do we, by an unforgiving spirit, put our brother in a prison of sorts, that does not allow him to make things right with us?
2. Could the tormentors described in this parable refer to demonic oppression that one may experience who has not forgiven?

Sept. 25 – The Two Sons – Matt. 21:23-32

1. Have we, on the surface, answered the call of God because it is socially expected in our church circles, but have never truly repented?
2. Is Jesus teaching us that it is easier for those who are deep in sin to find God, than one who has lived a righteous life?

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BIBLE MONITOR

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NO. 9

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

VAIN MAN

Vain man, thy fond pursuits forbear;
Repeat, thine end is nigh;
Death at the farthest can't be far;
O, think before thou die!

Reflect, thou hast a soul to save,
Thy sins how high they mount!
What are thy hopes beyond the grave?
How stands that dark account?

Today, the Gospel calls today,
Sinners, it speaks to you;
Let ev'ry one forsake his way,
And mercy will ensue.

Rich mercy, dearly bought with blood,
How vile so e'er he be,
Abundant pardon, peace with God,
All giv'n entirely free.

-Joseph Hart

CONSEQUENCES

A child does not need to be very old to learn there are consequences for forbidden behavior. The consequences may be mild or harsh; nevertheless, they will instill in the transgressor a regard for the outcome of a particular activity. If there are no consequences connected with forbidden behavior, soon that behavior will become acceptable.

We can think of many activities around us, which just a few years ago would have brought forth consequences, but now are accepted. Clothes now deemed acceptable in public would have brought severe sanctions upon those who wore them years ago. Language spoken today would not have been tolerated in the past. Private

matters are now discussed openly. The consequences have disappeared so the activities are allowed. No longer are good manners, godly speech, discrete activities, and modest dress the standard for a world that is ever trying to establish new boundaries.

In Bible times a landmark was set up to divide two properties. God established a landmark between His field and the fields of the fatherless. Those who ignored the landmark would soon be in the fields of the fatherless. They would be outside God's boundary. Sometimes, standards may seem arbitrary, but they are necessary so a clear line of distinction can be maintained.

The people suffer varying

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consequences depending upon the type of activity involved. Many advocate that certain "victimless crimes" should not be enforced by public agencies. If the laws of the land enforce a moral law, then the consequences must remain in force. Too often today there is little relationship between the moral law and the judicial law. Today courts do not define truth as the standard set by God in the Bible. Today's truth is found through the presentation of testimony, evidence and carefully worded statements. Those deciding that truth are asked to set aside their Biblical, moral code and decide based on the definitions of the legal code.

"Victimless crimes" are not victimless. Anytime God's law is trifled with someone will suffer. Paul reminds the Galatians that God can not be mocked by ignoring His law. There may be an attempt to cover up the situation, but there will be a hurt that will not go away. Men may think they can hide their activities from each other, but they can not hide it from God. Husbands and wives may think they can get away with unwise activity without the other knowing, but be sure God knows. The penalty

of sin is not only the punishment meted out, but also in the mental and Spiritual anguish it causes the doer. The social sins that are often identified as being victimless always have a victim. That victim may not be easily identified, but whenever God's law is broken there is a consequence.

Men think they can outmaneuver God, but God has established His law that what is sown to the flesh will produce corruption and spiritual death. What is sown to the Spirit will produce Spiritual blessings and life. God prefers to bless not punish.

Consequences are not just attached to "victimless crimes" but to every type of sin. No excuse or subterfuge will hide sin. God is all-knowing and all-seeing. He has established the standards He expects of His creation. Knowing the frame of man, He is aware of man's weakness and tendency towards sin and error.

Because He is a God of love as well as a God of law, He has made provision for the Spiritual wellbeing of man. He knows man can not control himself or reform himself to the extent necessary to meet His standards. If He were an angry God deter-

mined to punish sinners, He would leave men to their own devices and rejoice in their punishment and destruction. Our Heavenly Father is a God of love, who has sent the Perfect Sacrifice to cover our sins and errors. We can not cover our sins, but we can take advantage of the Lamb of God sent to earth to save sinners. God has sent His Son as that sacrificial Lamb to bear our sins and errors.

Instead of leaving us to bear our consequences, He has provided the escape that we need. If we can accept that He was willing and able to do that for us,

we can have the forgiveness of all our sins. He has set the boundaries and He has provided the relief we need in meeting those standards. God does not desire the destruction of the people of this world but we accept His provision for our Spiritual wellbeing.

He paid the highest possible price for our benefit, are we going to allow that price to be paid in vain for us? Would we rather meet the consequences of our sins or accept His Son as our Savior?

M.C.Cook

LESSONS FROM THE HEN HOUSE

As I do my daily chores, twice a day I find myself in the hen house on most days. I've learned many lessons from the happy hens and I'm trying to apply them to my life.

Lesson #1 – Roosters crow every morning. Do I proclaim God's goodness daily and meet each new day with praises of exclamation for what God has done for me? Psalms 86:12, "I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore."

Lesson #2 – Hens sing all

the time. Am I a happy, satisfied individual? Chickens have the same basic diet which mainly consists of corn, oats, alfalfa meal, soybean meal, oyster shell, and supplement, day in and day out. They don't travel and still sing. They are happy in hot weather and cold. Do I complain when the weather changes to an uncomfortable temperature, or do I sing instead? Even sometimes when the chickens are out of feed or water, they still sing. They sing at night when on the roost.

Proverbs 29:6 reads, "In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice." Psalm 100:1, "Make a joyful noise unto the Lord, all ye lands."

Lesson #3 – Chickens are beautiful, just the way God created them. Am I satisfied with the way God created me, or do I spend unnecessary time trying to gain beauty? Genesis 1:27, "So God created man in his own image, in the image of God created he him; male and female created he them."

Lesson #4 – Chickens love and care for their offspring. They care for their little one's needs and protect them against dangers by a danger call. Once the call is made, the little chicks immediately take shelter under her wings. Do I send out danger signals to my children and see that they are protected? Do I shelter them with God's Word and teachings? Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Lesson #5 – Chickens are creatures of habit. When a chicken first produces eggs and begins to place her eggs on the floor in a nest she's made, there

is usually no training them to use the nest boxes. Am I a creature of habit so much that I can't adapt to the teachings of God and break my old habits? Romans 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God."

Lesson #6 – My chickens have a lot of personalities in one house and still get along. Yes, animals do have personalities! We have fifty-one chickens and there could be that many personalities. They all seem to get along. Do I promote unity in the home and try to get along with the other personalities? Or am I always picking and finding fault? Do I try to get along with fellow believers at our services and gatherings? When one chicken gets down with injury, the others will pick on it, even to death. Do I pick on a weak person or pray for him? Galatians 5:15, "But if ye bite and devour one another, take heed that ye be not consumed one of another."

Lesson #7 – Chickens warn of danger. Anything from the ordinary scares a chicken. One will cackle strangely and

soon all are sending out a danger cackle! Dangers of evil send up red flags in my life. Ministers give me red flag warnings from God's Word. My conscience speaks loudly. Older people with experience have given me instructions and talked of dangers. Have I listened? Psalm 119:11, "Thy word have I hid in mine heart, that I might

not sing against thee."

These are a few lessons I've learned from the hen house. I've been exposed to chickens all my life. I feel the Lord has been speaking to me in the hen house. I just wanted to share my thoughts with you.

Humbly submitted,
Sister Karen Blocher

THE BOOK

"Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39) Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." (Jer. 15:16)

When I was about eight years old I was reading a story in which the book was mentioned. I told my father that it said the book, but didn't say what book, and he explained to me it was THE BOOK, the Bible. So for over seventy-five years I have been reading the Bible and have never learned all there is to know.

The book of which Paul said, "All scripture is given by inspi-

ration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17)

And Peter said, "We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:19-21)

The Book was from beginning to the end about the Lord

Jesus Christ.

He was there in the beginning when God created all things. See Genesis 1:26. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him;" (Col. 1:16) "All things were made by him; and without him was not any thing made that was made." (John 1:3) Also see John 1:10. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" (Heb. 1:1-2)

Should we not study the book, that tells us of all that He did and to see how we ought to live. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:30-31)

In Genesis 3:15 He spoke of the seed. Also in Genesis 22:18

God promised Abraham a seed in whom all the nations of the earth would be blessed. See also Galatians 3:16.

Balaam spoke of Him in Numbers 24:17-19.

Moses spoke of Him. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deut. 18:18) Please read verses 15-19. Luke 24:27, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

At least seven times the Psalmist spoke of Him. Three times as a King and twice as a suffering Saviour.

Isaiah speaks often of Him. Probably the best known is Isaiah 9:6-7 and Isaiah 53:12. There are many others, can you find them?

Daniel 7:1, 14 and 9:24-26.

Micah foretells the place of His birth, Micah 5:2.

Zechariah 6:12-13, 9:9-11, 11:12, 12:10 and 13:7.

Matthew tells of His birth, Matthew 1:18-25. Luke tells of the annunciation by the angel of the incarnation and His birth. John declares He was there from

the beginning.

The gospels tell of His teaching and His deeds. They tell of His sacrificial death for you and me and His resurrection promising life for you and me.

The epistles tell how we

ought to serve Him, and the revelations tell of His coming again.

We ought therefore to study
THE BOOK.

May God bless us all,
Brother William Carpenter

A CLOSED BOOK TO THE LEARNED AND UNLEARNED

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot for it is sealed. And the book is delivered unto him that is unlearned, saying, Read this, I pray thee: and he saith, I am not learned." Isaiah 29:11-12

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Colossians 1:9

We know that Isaiah did not even have the Old Testament at the time of this writing. Yet the words seem to be prophetically applicable to the Scriptures we have today.

To many of the highest educated men of years past and to-

day the Bible remains a book that is sealed. Their intellect will not allow them to accept the simple truths therein.

Their supposed superior understanding has led to what is known as higher criticism. For them the Bible is not the infallible inspired word of God but merely the thoughts of fallible men.

Genesis chapter one, according to them, cannot be referring to literal twenty-four hour days but must be symbolical of long periods of time. Their acceptance of the flawed theory of evolution leaves them no other alternative.

For them the Bible up until the time of Abraham is merely myth or allegorical at best. The rest of the Old Testament, according to them, is merely what the Jews THOUGHT God was telling them.

We have to admit that there are things in the Old Testament that are hard to reconcile with our understanding of what is taught in the New Testament. To leave such things in the sovereign hand of God leaves us with the unpopular acknowledgement of intellectual inferiority. To overcome this obstacle some who do accept the Bible as the infallible inspired word of God refuse to accept the New Testament standards given to the Church and insist that we must abide by Old Testament regulations. This varies from those who insist we must observe Old Testament Feasts and prohibitions to those who deny the Scriptural teaching of nonresistance.

While intellectuals vigorously acknowledge and support new medical achievements and other scientific advancement they deny the reality of miracles in both the Old and the New Testament, including the virgin birth of Christ. Obviously these supposedly highly educated and knowledgeable individuals cannot fathom that God is able to do things far greater than mortal man.

But the Bible is also sealed to the unlearned as well. This may merely mean that an indi-

vidual does not have the ability to read. There are those who live in countries where the Bible has never been translated into their language. Fortunately, there are those who have taken up the task to remedy this. But there are also individuals in the world today who are simply illiterate. It has been stated that some who hold a high school diploma cannot read past a grade school level. This is an issue which we have no answer to and therefore will not pursue the topic. We also leave those who have never had the opportunity to hear the true Gospel in the sovereign hand of God.

There are also those who can read quite efficiently but do not comprehend what they are reading. While this could be a mental limitation far more frequently it is a spiritual problem. The greatest tragedy is those who have never had a true salvation experience and therefore do not have the Holy Spirit to guide them in their thinking.

The Bible also teaches the necessity of teaching true doctrine. To explore all the aspects of "true doctrine" is beyond the scope of this writing. Failing to teach what we Brethren understand as being true doctrine

leaves individuals unlearned.

We are glad that we are part of a church that encourages and practices expository preaching. Many sermons today are vaguely, if at all, connected to a portion of Scripture. In place of Scripture reading and preaching being the central point of a service, entertainment and other activities take precedence.

While the cults often use additional sources as being equal to the Bible, unfortunately many of them are better versed in the Bible than many of those

attending traditional churches. At least one cult has its own translation of the Bible.

We are also glad we are part of a church that uses the King James Version for all preaching and Bible study. We are convinced that new versions cause more confusion than clarity.

Let us study the Bible so it is not a closed book but a blessing from God.

Brother James M. Hite
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“FAITHFUL ARE THE WOUNDS OF A FRIEND”

We are living in a society that finds multitudes of people living a selfish, ungodly, resentful, desperate life, saying, “Life is not worth living.” A life like this is the result of having no friends. Friends are one of our greatest blessings. In fact, we can scarcely imagine what life would be like without friends. But what kind of friends are these who wound us?

At first thought, we may think our best friends are those who agree with us on practically every issue. Although it is true that friendships are usually formed as a result of common interests,

our best friends are those who love us deeply enough to “disagree” with our inconsistencies and to rebuke us when we err. It has often been said, “Your critic is your best friend.”

The proverb, “Faithful are the wounds of a friend” is a principle which runs through the Bible. An illustration from the book of Esther, chapter 4, shows how the principle works. A decree that the Jews should be killed had been issued, and Mordecai instructed Esther to go to the king and to make supplication for her people. When Esther was hesitant to do this

because of the risk of her own life, Mordecai rebuked her self-protective thoughts. She accepted the rebuke, did as she was told, and the Jewish people were saved! How painless and insignificant the sting of rebuke must have seemed then!

A New Testament illustration is found in the second chapter of Galatians. In this account, Peter was showing partiality towards the Jews, which was not "according to the truth of the gospel." Paul rebuked him rather sharply in public. We have no record of Peter's reaction, but it seems as if he accepted the rebuke and learned from the experience. The words of our Lord Jesus also teach us how the faithful wounds of a friend can be helpful in the end. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." (Matthew 18:15)

Wounds, and the pain they produce, are very real parts of life. In fact, they are inescapable. As long as we live on earth, we must deal with pain. Since we all need reproof and correction, it is much better for our friends to do the wounding

than for us to suffer wounds at the hands of the enemy. If our friends fail in correcting us, we will suffer reproaches and hardships from elsewhere.

A friend could be likened to a surgeon. When the surgeon makes an incision, he is obviously creating a wound, but the damage from the wound is minor in comparison to the damage done by leaving the problem unattended. As the surgeon works, his goal is to correct the problem with the least possible injury to the patient. As he cuts, he has the good health of the patient in mind.

So it is with the "wounds of a friend". The wounds of reproof and criticism are inflicted in hopes of preventing greater damage and further pain. The discomfort caused by the incision must be endured in hopes that the body will regain good health.

In order for the surgeon to operate, the patient must place a certain amount of confidence in his ability. If there is any doubt, the patient may seek the opinions of several other doctors. The patient then rests in the combined wisdom of the doctors and submits to the operation.

As Christians, we must place confidence in the brotherhood. We must trust our friends and submit to their reproof and criticism in order for their reproof to be helpful.

Wounding or reproving a friend is something that must be done very carefully and prayerfully. There is always the potential for misunderstandings and hard feelings. We need a portion of divine wisdom when reproving a friend.

We need the direction of the Holy Spirit. We need to be sincere and have a loving concern for our brother's welfare. If driven by fervent love, correction becomes much easier to accept. Our greatest desire should be to see our friend kept from spiritual harm and continue growing spiritually. Sincerity on our part will help to reach the goal with the least amount of pain.

How should we receive these wounds of friendship and profit from them? We need to receive them humbly. We all need the correction of our friends, but it is many times humbling and often painful. Our natural response is to defend ourselves or to reject the wound as being unjustified. Our atten-

tion should focus on ourselves, and not on others with the same problem.

We should always remember that the faithful wounds of a friend are, or at least should be, an expression of love and concern. They are an attempt to prevent greater wounds. We ought to thank God for the privilege of having friends, brothers and sisters in Christ, who care enough about us to correct, rebuke, and even chasten when we err.

It is true that as Christians, we must sometimes be the surgeon and other times we are the patient. May God grant us the sincerity, love, humility and faith to wound when necessary. May we also possess the humility, the confidence in our brethren, and the thankfulness required to accept and profit from the faithful wounds of our friends.

Satan wants the wounds to fester with bitterness, which will weaken, disunify, and finally destroy us. God longs that these wounds heal with the oil of love, which will strengthen and unify us and increase our spiritual health and vitality.

Brother Paul L. Stump

PRAISE THE LORD

Psalm 101

O Praise the Lord for He is good,
His mercy doth endure;
Now and forever, He is God,
His promises stand sure.

Bless, O my soul, thy gracious Lord,
His goodness now proclaim,
Who pardons thee by His own word,
And healeth all thy pain.

All within me bless the Lord
Who hath redeemed my soul,
His lovingkindness be adored
That crowns, and makes me whole.

His tender mercy He bestows
On me, from day to day,
To where the living water flows
He still directs my way.

My youth He evermore renews,
My mouth with good things fills;
He executeth righteousness;
In judgment He excells.

Gracious and merciful is He,
And unto anger slow.
He will not chide with me,
Nor keep His anger so.

Far as the heaven is high above
The earth; in His domain
So great His mercy He doth prove
Toward them that fear His name.

As far as East is from the West
He hath our sins removed,
Like a father He hath blessed,
And cared for His beloved.

O ye His angels, bless the Lord,
Ye that in strength excel,
All ye that hearken to His word,
And His commandments tell.

In heaven He hath prepared His throne,
His Kingdom over all;
Bless Him in all His works alone,
O bless the Lord, my soul.

-Leah Replogle

A HOUSE OF CARDS

Luke 6:49, "But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

A life without Christ is like a house built out of playing cards. Even a small tremor will bring the house down. Even though much time and meticulous care is necessary to build one, just touching the house will topple it. The biggest house of cards on record is twenty-five feet tall, using thousands of cards. Yet

no one tells us how long it stood before it fell over.

Others build huge patterns using dominoes. After the design is made, it is knocked over. The last domino set up is the first to go. A lot of time is wasted in making something only to destroy it soon afterward.

The story is told of a man who climbed buildings for sport. He was like a monkey. He would climb up the outside of a tall building slowly and carefully until he was hundreds of feet above the street. He used no ropes or platforms, just his

hands and feet. Large crowds would gather to watch him, and when he would reach the top, they would cheer. One day a new building challenged him. That day was cloudy and dark and it was not easy to see. He was twelve stories up, when he reached out for something to grab onto and fell to the pavement below. He died instantly. Upon examination his hand was covered with spider webs. He had thought that an ordinary cobweb was something solid that he could grasp. He was wrong and died for his mistake.

What is it that we are building upon? Is it something that will endure, or is it a cobweb? Are we following the strait path, or one that leads to death?

If we look at the physical accomplishments of men of ages past, all that has lasted was built of rock on a foundation of solid rock. We think of the pyramids, the Great Wall of China, and

Stonehenge. They are all thousands of years old. They have prevailed because they are solid rock. Likewise, to build something spiritually that will last means it must be built on solid rock, Christ Jesus. "For other foundation can no man lay other than is laid, which is Jesus Christ." (I Cor. 3:11)

What are we building? Is it something that will fall, like a house of cards? Are we careful what we take hold of, like the climber? Do we realize that the things we take hold of could cause us to fall? If we embrace the teaching of scripture, and take Jesus Christ as our Saviour and Lord and trust in Him daily for our needs, we know that He will supply our needs and protect us from evil. Let us pray that we will continue to follow Jesus and not fall like a house of cards.

Brother Lynn H. Miller

THE GOLDEN YEARS

"Now also when I am old and grayheaded, O God, forsake me not;..." Psalm 71:18a

Recently I visited several of my older friends who live out of state. Several years had

passed since I had seen them and I was impressed with the fact that they were all looking older. I was the youngest of the group, yet I had the whitest hair. White hair has never been a

problem for me.

As a young girl, I honored old age. I often admired seeing the aged members of our church with their snow-white hair. Their skin was wrinkled with care, but their faces wore a peaceful expression. It puzzled me why so many worldly women would dye their hair. The results often left their hair with a purple or lavender hue. They also dressed in teenage style clothes, hoping to make themselves appear younger, but to me the results were disgusting.

The Bible teaches us that the hoary head is honorable. "The hoary head is a crown of glory, if it be found in the way of righteousness." Proverbs 16:31

Aging is a natural process that each of us experience in our "growing older years." As our body begins to deteriorate, we experience discomfort in many ways. For some it may be harder to get up off a chair or couch. Arthritis pain, eyesight and hearing loss all plague us. Perhaps we have a slowing of mental capacity, losing the ability to think clearly or act quickly in a given situation. We can not remember people's

names or certain important events in our life.

Memorization becomes more difficult. We should appreciate Solomon's wise counsel to remember our creator in the days of youth before the aging process sets in. We would advise the younger generation to memorize Scripture at an early age. This will be a mighty comfort for the aging years.

Older people may fear the future. Changes in life affect us whether they are financial, physical or relationships. We, as older people, may be concerned what people will do to us or with us.

Patience and kindness are needed when caring for the elderly. An old person may repeat the same story over and over again the same day. Blessed are they who don't ridicule or make an unkind remark or in any way cause them to feel uncomfortable.

The Lord will surely bless those who are kind to the elderly. There are many ways the younger can help the older. Helping the elderly is a type of missionary work. One year some local church members and young people did some

painting and yard work for me that really impressed my neighbors, who are not church going people.

I heard a story one time that impressed me very much. One Sunday an elderly preacher got up and entered the pulpit during the services disrupting the meeting by his disoriented speech. His son arose and taking him by the hand gently seated him, then turning to face the audience, he said, "My father is getting ready to move to a new home in a far country and has sent some of his mental furniture on ahead."

What a kind and touching thought for those elderly, who may be failing both mentally and physically. Their earthly journey is nearly finished and they are now waiting for the Lord to call them "Home".

We find true comfort in God's Holy Word. The Lord has promised to never leave us or forsake us. Hebrews 13:5. He has promised to give us rest and peace, a peace which the world cannot give. "...Let not your heart be troubled, neither let it be afraid." John 14:27

King David found comfort in his aging years. "My flesh and my heart faileth: but God is the

strength of my heart, and my portion for ever." Psalm 73:26. Hope thou in God and wait patiently for Him.

"And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." Isaiah 46:4. The Lord will carry us over the rough places in life. What a wonderful promise! "The eternal God is thy refuge, and underneath are the everlasting arms:..." Deuteronomy 33:27.

"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being." Psalm 104:33. We are never too old to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. "To Him be glory both now and forever, Amen."

The future is as bright as the promises of God! If we love the Lord, we can truly say "Grow old with me, the best is yet to be!" "...Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." I Corinthians 2:9.

Sister Maxine Surbey

BIBLE STORY

A CONVENIENT SEASON

Acts 24:1-26

Paul had been taken to Felix, the governor of Judea. The Roman captain, Lysias, had taken him by night to escape a plot of the Jews to kill him. The Jews then sent men to the Roman governor to accuse Paul falsely of deeds that he was not guilty of. Paul was allowed to speak for himself, and in his defense before Felix and his accusers, the Jews, he finally said, "I worship the God of my fathers, believing all things which are written in the law and the prophets: and have hope toward God which they themselves also allow, that there should be a resurrection of the dead, both of the just and the unjust."

After Felix the governor had dismissed the Jews, he gave Paul the privilege of seeing any of his friends that would come to him. Then after a time Felix and his wife, Drusilla, sent for Paul to hear about Paul's faith

in Jesus. As Paul spoke to them of righteousness, temperance, and the judgment to come, Felix trembled because he knew Paul spoke the truth. Then he said to Paul, "Go your way for this time; when I have a convenient season, I will call for you."

I don't think that Felix ever called and asked Paul about Jesus again. What a pity that a man who was convinced that Jesus was the Saviour, would turn down salvation because of pride. He would not give up riches and pleasures in this life so he could live forever, even though he knew there was a judgment to come.

Putting off Jesus for things we think are more important for the present will never do. Jesus says, "Seek ye first the kingdom of heaven and His righteousness."

Brother Rudy Cover

THE FRUITS OF THE SPIRIT

Anna Flora

"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

meekness, temperance. Against such there is no law." (Gal. 5:22-23.) Let us very care-

fully consider each of the fruits of the spirit.

First there is love, as we study the word of God we find in so many places that love comes first. Love begins with God. (I John 4:7-10.) "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love. In this was manifest the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we love God, but that he loved us and sent his Son to be the propitiation for our sin."

(John 3:16) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Christ did not come to earth because we loved God. Or that we had done some wonderful work or deed to be worthy of his coming, but by the love of God toward us. Because of the sin in the world, that we through him might be saved. Both from sin and eternal death. "Even so are we to love one another."

(I John 4:20) "If a man say, I love God and hateth his

brother, he is a liar, for he that loveth not his brother whom he has seen, how can he love God whom he hath not seen." If we as followers of God love not each other we sin, and sin has no part with God. If we bring these things down to ourselves and apply them to our own hearts, I think we will find much food for thought.

Do we, as we have said, really love each other? If not, then how can we say we love God? But let us follow grace and truth that we love one another and lie not. (Matt. 22:37-39), "And Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself."

The joys of a Christian. First we will consider the shepherds. (Luke 2:10-11), "And the angel said unto them, Fear not; for, behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." Fear not. Such comforting words. And what a wonderful message the angel gave. Good tidings of

great joy. The joy of Christ. It doesn't say pleasures but joy. Pleasures are only for the time being, but joy goes on and on through life.

(John 15:10-11), "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." These are the words of Christ on the night he was betrayed. Here he is encouraging his followers to be true and keep the commandments that they might have a lasting joy. (1 Peter 1:8), "Whom having not seen ye love: in whom though ye see not, yet believing, ye rejoice with joy unspeakable and full of glory."

Who is able to measure or to speak forth to the fullest the joy in service of God? Here it says it is joy unspeakable and full of glory.

The God given peace. As we sing, Sweet peace, the gift of God's love, there is a peace, a restful place where we yield our all to God. Not the kind of peace the world would give, but in the very depth of the soul. If we can enjoy such peace here

on earth, what must it be in heaven?

(Isa. 63:3), "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (John 15:27), "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

With the peace of God in our hearts we have no fear. No fear to meet God. Then there is peace with man. We have seen men who seemingly couldn't get along with each other, always quarreling. As some would say, on the outs with each other. But God's word says, (Rom. 12:18), "If it be possible, as much as lieth in you, live peaceably with all men." What a different place this world would be if all men put into practice that one verse.

Longsuffering. (Psa. 86:15), "But thou, O Lord, art a God full of compassion, and gracious longsuffering, and plenteous in mercy and truth." God is longsuffering to usward. Giving us time and opportunity to repent. (Eph. 4:1-2), "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and

meekness, with longsuffering, forbearing one another in love." Paul is telling the way a Christian should walk. To walk worthy of our calling. This is a holy calling, with lowliness, meekness, longsuffering and love. It is wonderful how grace, fruits and works link up, one with another. With lowliness of mind, or to be humble in the sight of God, with longsuffering in love to forbear with each other as God is longsuffering toward us. Each of us makes mistakes and we should be as willing to forgive as to ask God to forgive us.

Gentleness. Two of the best pictures of gentleness are: Christ blessing the children, where he holds a child on his lap and a circle of children around him looking up into his face. The other is the good shepherd. In this he carries the lamb in his arms while the sheep stand by his side in perfect trust. (II Tim. 2:24), "And the servant of the Lord must not strive; but be gentle to all men, apt to teach, patient."

Here we are told to be gentle, to turn from strife. If we spend our time in strife how can we teach? No teacher can command attention unless he can keep order. No man who is

quarrelsome can teach patience. Therefore to carry out the work of the Lord we must be gentle.

(James 3:17), "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entrusted, full of mercy and good fruits without partiality and without hypocrisy." Let us follow the way of the Lord, asking for wisdom to walk aright that we may show before the world a living example of a true Christian.

Goodness. (Psalm 23:6), "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." (Psa. 92:1), "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." Here we have the goodness of God to us. Even all the days of our life. Then we are to give thanks and sing praises for these blessings.

(Rom. 14:20), "It is good neither to eat flesh or to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Here are things to refrain from. I am sure the goodness of God and a Christian spirit would not be shown forth by doing deeds and saying words, to cause another

to fall from the way of a Christian life. And in another place it says, "Do good unto all men, and especially unto the household of faith."

Faith. There is so much spoken in the word on faith. For the just shall live by faith. Faith in God, putting our trust in Him. We have a promise that God will never forsake His own as long as they trust in Him.

(Matt. 23:23), "Woe unto you, scribes, Pharisees, hypocrites: ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, and mercy, and faith; for these ought ye to have done and not to leave the other undone." There was a woe placed upon these spoken of here. Will there be a woe upon us if we say this or that is not necessary? Some other way is just as good or will answer to the same effect. Is not God's word the same today as it always has been? These forget that judgment, mercy and faith were as necessary as to pay the tithe. There is a verse that reads: "Having a form of godliness, but denying the power thereof." Having a form of worship with no faith.

Meekness. Christ gave us

some wonderful lessons in meekness. He gave himself into the hands of the Father, even unto the death on the cross. He teaches us to be meek and humble, not to think more highly of ourselves than we ought to think. One example Christ gave us was to wash one another's feet. We see how Peter asked Christ if he would wash his feet. He didn't want the Master to stoop so low, and Christ answered, "If I wash thee not, thou hast no part with me." And who of us would want to give up his or her part with Christ.

(James 4:10), "Humble yourselves in the sight of the Lord, and He shall lift you up." (Matt. 11:29), "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Temperance. This is one of the things we do not go deep into. Some say to be temperate is to be moderate. Others say it is to abstain from strong drink, or maybe it is applied to our eating. It takes all of these to help make up the meaning; and yet I think it goes farther than that. I would say that anything that is inconsistent is intemperate.

Then we as the followers of Christ are to be separate from

the world. To live on a higher plane than the things of the world. We find that things that are held in high esteem in the world are an abomination in the sight of God. Let this be what it may. Either in food, or drink, dress, amusement, or whatever. We are to come out from among them and be separate. To be a

church without spot or wrinkle or any such thing, if we want to be a part of the church of Christ. We trust you have read this thoughtfully. For the text says, against such there is no law.

Selected from the September 15, 1945 issue of the Bible Monitor

MY WORK

Lord, may my life never become,
To others' ears a constant hum;
Of grinding wheels and creaking gears,
That just continues through the years.

But rather let me work in such a way,
That You get glory every day.
And help me to always see the beauty
Of a faithfully fulfilled day.

-Hope Barnes
3033 W. Lincoln Highway
Elida, OH 45807

BUSY, BUSY

Busy, busy, too busy to pray,
Busy with duties and cares of the day;
Busy from morning, way into the night
Too busy to pray or even live right.

Busy in duties to make money fast,
Busy in planning for life to the last;
Busy in seeking the world's pleasure too,
Busy, yet idle, if only they knew.

Busy with pleasure, too busy to see
How others are living, or comfort to be;
Too busy in self to see other's care,
Too busy to scatter love's sunshine there.

Ah, busy the lives that are running a race,
Too busy to slacken their maddening pace;
Busy with pleasure, but no time for God
But they will stop long enough to be placed
'neath the sod.

Author Unknown

Selected from the December 1,
1957 issue of the Bible Monitor
by Lucille Taylor

THE BEATITUDES

S. N. McCann

BLESSED ARE THEY WHICH DO HUNGER AND THIRST

"Blessed are they which do hunger and thirst after righteousness: For they shall be filled."
Matt. 5:6

This text will be better understood by reading it, "Blessed are they that earnestly desire to be righteous: for they shall be righteous."

We have here a promise qualifying the condition of earnestly desiring the thing promised. There is no language that can express earnest desire more forcibly than to hunger and thirst for a thing. When a man is hungering he earnestly seeks for

food. The search for food and drink becomes a primary object, the first principle in the life of all who are really hungry and thirsty. No sacrifice is too great, nothing too costly when hunger and thirst press. When we are really pressed by hunger and thirst the desire to obtain becomes a passion absorbing and controlling all other purposes in life.

The condition laid upon one who would be righteous, is earnestly to desire to be righteous. No man will ever be anything better than he earnestly desires to be. God will never make any

man righteous contrary to his desires and earnest longings. There are many people who desire the fruits of righteousness who are not willing to be or even to become righteous. They desire and long for the fruits of righteousness, but are not willing to sacrifice the carnal nature. They desire and long for the fruits of righteousness, but are not willing to sacrifice the carnal nature. They even pray the Lord to make them better, to help them to be holy, but they don't want holiness; it is only the fruits that they desire. The Lord will make us just as holy, just as righteous, just as perfect, as we really and truly desire to be.

Reader, do you really want to be righteous? Do you earnestly desire to be? Are you seeking to be righteous? No doubt you long to be better than you are, but do you want to be holy? Is there not something that you are not willing to give up? Some little thing that you allow to come between you and even a real desire to be righteous? If there is, then do you want to be righteous? No, you would have to give up something that you are not willing to part with; you want to be good but you don't want to be holy, if it means to let go of

some idol of your heart. "One thing thou lackest" can be said of many besides the young man who turned away from Jesus sorrowfully. That one thing may be the desire for an unlawful gratification of any carnal propensity. It may be covetousness, and often is coveting what belongs to the Lord. It may be the desire to wear what we should not, even the gold ring which is a present. It may be the desire to gratify a depraved appetite, to take "a peg now and then." It may be a spiteful nature, not willing to forgive an old injury. It may be a deceitful nature, wanting to appear what one is not. It may be envy, secretly wishing little success to a fellow-worker, even in the Lord's work. It may be any little thing that stands in the way of complete surrender to God. If a man would be righteous he must die before God can live in him.

It is in harmony with the teaching of God's word that his children should be righteous. All the offerings under the old law were to be without blemish, typifying holiness in every child of the new covenant. Whenever a priest ministered under the law he had to go through the ceremony of cleansing. To fail was to be unholy, and to bring the

severest penalty upon himself. This all typified the doctrine of holiness in the child of God. Jesus says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Follow peace with all men and holiness, without which no man shall see the Lord." If we are not righteous, if we are not holy, it is not because God does not want us to be, but because we ourselves really do not want to be. If we are not righteous it is not because the Word does not teach us to be, but because we are not willing to be righteous. The only condition that my text requires in order to a righteous life is earnestly to desire to be righteous. Whenever there is in deed, and in truth, an earnest desire for righteousness, every energy put forth will show that desire, and God will satisfy the desire by giving the thing desired.

If righteousness could be obtained without conditions all

would have it because of its fruits. To be without condemnation, to be content, to be truly happy, is much desired, yet possessed by none who are not righteous.

The condition complied with, the promise is that they shall be righteous. God's promises are sure, they cannot fail, they cannot be broken. They shall be righteous, is a precious promise, a promise that implies very much to the one who has received it. No wonder that Jesus said, "Ye are the light of the world." This promise may imply many things to the one who is righteous, and it will and does make him a real light to the world, an incarnation of Jesus, a tree of life, a temple of God. To be righteous implies a burning thirst for souls, a real touch with the Divine and a doing of the right, which means more than the letter – it means letter and spirit also. To be righteous not only implies what we are but what we do.

MARRIAGES

NOLL-HOFFMAN

Sis. Loretta Noll, daughter of Steve and Sis. Darlene Noll and Kerry Hoffman, son of Carl and Donna Hoffman were united in marriage on April 9, 2005 at the Myerstown Church of the Brethren, Myerstown, Pennsylvania. Their address is 473 Swopes Valley Rd., Pine Grove, PA 17963

NOECKER-ALDINGER

Sis. Katie Noecker, daughter of Bro. Dan, Jr. and Sis. Marie Noecker and Bro. Stephen Aldinger, Jr., son of Bro. Stephen, Sr. and Sis. Robin Aldinger were united in marriage on May 14, 2005 at the Bethel Dunkard Brethren Church, Bethel, Pennsylvania. Their address is 476 Schubert Rd., Bethel, PA 19507

BROWN-WALKER

Sis. Darcie H. Brown, daughter of Bro. Mark and Sis. Betsy Brown and Bro. Jacob L. Walker, son of Bro. David and Sis. Carrie Walker were united in marriage on June 24, 2005 in Twain Harte, California. Their address is 215 G. St., Apt. D, Waterford, CA 95386

NEWS ITEMS**BETHEL, PENNSYLVANIA**

The Lord willing, revivals at Bethel will be held August 28 through September 4 with Bro. Fred Pifer from the Dallas Center Congregation as our evangelist. May we remember Bro. Fred as he prepares for these meetings. All are welcome to join us for these revivals.

Sister Darlene Longenecker, Cor.

PLEASANT HOME, CALIFORNIA

The Pleasant Home Congregation will be holding their annual Revival on August 28 through September 4. Brother Len Wertz from Quinter, Kansas will be our evangelist. If you can not be here, pray for us.

Sister Carol Walker, Cor.

WALNUT GROVE, MARYLAND

My how time does fly. It hardly seems a year since we had revival meetings, but it is that time again. The Walnut Grove, Maryland Congregation is looking forward to being blessed with hearing the Word of God. Our revivals will be September 28 through October 2, 2005. Bro. Justin Beck will bring the Word of God to us. The evening service (Wednesday through Saturday) will start

at 7:30 P.M. Sunday Morning, Sunday school at 9:30 A.M. with preaching to follow. Lunch will be at the nearby Kingsdale Fire Hall (same place as previous years) with a covered dish meal. The closing service will be at 3:00 P.M. Sunday afternoon. The Fire hall is between Littlestown, Pennsylvania and Kumpstation Road. It is a few hundred yards from the Pennsylvania/Maryland line in Pennsylvania. Please pray for these revival meetings.

Everyone is invited to come and join in fellowship and worship.
Sister Sarah Musselman, Cor.

ADULT SUNDAY ACHOOL LESSONS FOR OCTOBER 2005

Oct. 2 – The Wrath of God Yields a Bloody Harvest and Seven Bowls Full Of Plagues – Rev. 14:14-15:8

1. What caused the wrath of God to come about?
2. What does the blood of the wine vat represent, and who is talked about here?

Oct. 9 – Six Plagues and Gathering for Battle – Rev. 16:1-6

1. What are these plagues compared to and why?
2. In verse 9 the men blasphemed. Who caused them to do so?

Oct. 16 – What Battle? And an Abominable Mother – Rev. 16:17-17:6

1. In reading about Babylon, how do we deal with current events?

2. Who is the great whore?

Oct. 23 – A Ten-Horned Mystery – Rev. 17:7-18

1. Define the following: abomination, perdition, desolate.

2. Discuss the mystery of the woman.

Oct. 30 – The Earth Mourns the Fall of Babylon – Rev. 18:1-20

1. Who is Babylon and how does she interact with the kings and merchants of the earth?

2. How is this a warning to us, the church?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR OCTOBER 2005

Oct. 2 – What Shall I Do With Christ – Matt. 27:20-31

1. How serious was Pilate in asking this question?
2. How serious should we be? How should we ask others this question?

Oct. 9 – Persistence – Mark 2:1-12

1. They believed and they brought their friend. Find other such acts in the Bible.
2. Compare our persistence in spiritual things with these men.

Oct. 16 – Exchanging – Mark 8:34-38, Phil. 3:8-14

1. What does it cost us to follow Jesus? How important are earthly things to us?
2. Read Paul's life to get a sense of his sacrifice for Christ.

Oct. 23 – A Millstone – Mark 9:41-50

1. How important are others and how should we treat them?
2. Discuss the importance of entering the Kingdom. What holds you back?

Oct. 30 – Popularity – John 12:35-50, Col. 3:22-25

1. Discuss verse 43. Have we seen examples of this?
2. Servants, obey your masters. Discuss everyday servanthood and how we can apply it spiritually.

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OCTOBER, 2005

NO. 10

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ENCOMPASSED

Encompassed with clouds of distress,
And tempted all hope to resign,
I pant for the light of thy face,
That I in thy beauty may shine.
Disheartened with waiting so long,
I sink at thy feet with my load;
All plaintive I pour out my song,
And stretch forth my hands unto God.

Shine, Lord, and my terror shall cease;
The blood of atonement apply;
And lead me to Jesus for peace,
The Rock that is higher than I.
Speak, Saviour, for sweet is thy voice;
Thy presence is fair to behold;
I thirst for thy Spirit, with cries
And groanings that cannot be told.

-Augustus M. Toplady

Selected by Brother Lynn H. Miller

A CITY OF JOY

"And there was great joy in that city." Acts 8:8

Thinking of a city of joy, the reader might think that Jerusalem or one of the other important cities of the Jews might be meant. Here Luke is writing of the city of Samaria. That was a very unlikely city to be considered as a place of real joy.

Samaria had been the main city of the Samaritans. They were the mixed blood descendants of the ten tribes of Israel. They had rebelled against the oppressive reign of Solomon's son. They had existed as a nation for some time but eventually were conquered by the Assyrians. The Assyrians moved other people among them and promoted a religion that was a mixture of Judaism

and the surrounding religions. The relations between the Jews of Judea and the mixed blood people of Samaria were very tense. The Jews looked down on their northern neighbors and maintained only a sometime commercial relationship with them. When there was not open hostility between them, there was a tense relationship that was something less than friendship.

Jesus had broken the mold of the usual relationship between the Jews and the Samaritans when He met with the woman at the well. She, as well as His disciples, was very surprised that He would associate with her.

After the Day of Pentecost the Christians began to publicly

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proclaim the Gospel. As people were drawn to the message of the Savior, the Jews began to persecute the Church. The leader of the persecution was Saul of Tarsus. He had consented to the stoning of Stephen. He had invaded Christian's homes and carried them away to prison. This persecution had the effect of scattering the Christians from Jerusalem to the outlying country. This fulfilled the words of the angel who appeared at the ascension of Jesus. He had said that the Gospel would be preached at Jerusalem, in Judea and Samaria and to the uttermost parts of the earth.

Philip went to the city of Samaria, a very unlikely place for a Jewish Christian to go. His background would tell him not to go to his people's archenemies. Christians can not be directed by past prejudices, for they do not know where God will bring the next revival or plant the next church. The Gospel can not be taken out by logic but by the leading of the Holy Spirit.

The Samaritans were spiritually oppressed. They had a synthetic religion, combining their Jewish background with the other religions, which left

them with little peace or hope. Besides the mixed religious system controlling them they were terrorized by Simon the Sorcerer. He had the power of casting spells upon them and tormenting them. He promoted his own greatness so the people were afraid of him and did not want to offend him. They feared his bewitching power.

When Philip came to Samaria, he preached the Gospel and performed miracles of healing. Some of his miracles may have overcome the spells cast on them by Simon. His spells may have affected not only their spiritual lives but also their physical lives. By the preaching of the Gospel, Philip was able to deliver the people from the spiritual and the physical bondage that plagued them. As the people realized that they had been delivered from the power of Simon's dark powers and the deadness of their religion, they felt the lessening of their burdens. They could enjoy their lives again. The city of Samaria had found joy in place of oppression. The people, who had had no hope or peace, felt the joy of having a Savior and a better life than they had known.

Their joy became complete

when the Apostles came down from Jerusalem to lay hands on them so they might receive the Holy Spirit. Now they knew that Simon's power was only for evil and not for good. They could now be directed in their lives by God's Spirit, rather than being in fear of the spells threatened by Simon.

They had the joy of their sins being forgiven, of being a part of God's Spiritual family, of having lives of worth, and of peace that went beyond the peace offered by this world or her religions. They had made a great Spiritual journey when they re-

sponded to the preaching of Philip. They were moving to a higher ground not bound by the chains of sin, self or Satan.

What the Samaritans found in their time is still available today. It is still available while there is so much synthetic religion and fear induced by the spells of this world. There can be joy in the midst of the troubles, temptations and trials of life. There can be joy born of peace and hope that is centered in Jesus Christ.

Do you have this joy?

M.C.Cook

DIVERSITY

E Pluribus Unum: out of many one. (Indicia on U. S. Currency)

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." I Corinthians 12:12

"Diversity" is a term strongly taught in today's society. American citizens are told that, with a diverse group of immigrants comes one common "melting pot". People from hundreds of cultures unite to form the United States, "with malice toward none,

and charity for all."

Diversity spoken of in scripture is quite different. A thorough reading of First Corinthians, chapter 12 is necessary to fully understand our thought. People, of various backgrounds and talents have been brought together by God for a SINGULAR purpose. Verse four of I Corinthians 12 says, "now there are diversities of gifts, but the same Spirit." We are all one in Christ, and there are differences in personalities and in approaches and, as verse five says, administrations,

but the same Lord. In Galatians 3:28 it says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus." As we come to Christ He does not see our sex, background, or nationality, but our heart. Our time, talents, and material things are used for His honor and glory in a variety of ways, **BUT ALWAYS ACCORDING TO SCRIPTURAL GUIDELINES.** If we trust in Him, He will provide us a scriptural place to fulfill our talents. In this regard many run ahead of God trying to create their own place. This writer did. Our work for God must be in harmony with the scripturally established evangelical church. When we work together for God He will honor this work.

Modern diversity says that we must take in all cultures and all religions into one big society. Modern diversity says no one religion is right, but all have their good points. This goes against what Christians believe. If we

proclaim the gospel of Jesus Christ according to the scriptures we will honor God, but we will make enemies here on earth. Modern diversity with its anti-Christ spirit will eventually prohibit us from teaching that Jesus Christ is the only way to heaven. We cannot preach or teach any other way. John 16 says, "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that they doeth God service. And these things will they do unto you, because they have not known the Father, nor me." (verses 2 and 3)

Will we be ready when this persecution comes? Will we have the faith and the strength to stand against the forces of evil when these times come upon us? Luke 21:36 says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Brother Lynn H. Miller

ORDER IN THE LOCAL CHURCH

While Paul was a prisoner in Rome word reached him of trouble in the church in Colosse. That otherwise healthy church

was being infiltrated by false teachers. After prayer for this congregation he sent them a letter urging their vigilance against

false doctrine. Little is said in the letter about the heresy being taught. Paul's emphasis was on truth. In the second chapter he tells the Colossians of the joy they brought to him because of their order and steadfastness in faith. In these two qualities the apostle saw the strength necessary to overcoming their problem.

This passage is not the only place where Paul writes of the importance of order in the House of God. The Greek word **taxis** in various forms can be found seven times in Paul's epistles. It is used with regard to the church and also the conduct of the individual believer. To understand this concept attention should be given the context of each passage where **taxis** is used.

Paul's first letter to the Corinthians addresses more than one instance of disorder in that congregation. Perhaps the most familiar is in the eleventh chapter of First Corinthians. Many of the members had ignored proper order in the observance of the Love Feast. He reminded them of the sin and disruption that came of their abuse of this sacred ordinance. The letter closes with some ad-

monitions as to how they might reform their behavior and advises them he will finish setting things in order at his next visit. This passage clearly indicates that church order was expected in the practice of the ordinances.

At the last verse of I Corinthians 14 Paul said, "Let all things be done decently and in order." He had been explaining the operation of the gifts of the Spirit and here shows the necessity of order in such services. The elders were to carefully observe these ministries and determine if any were in the flesh or otherwise inconsistent with order in God's house. Paul believed singing, praying, preaching, teaching or any other exercise of worship should reflect right order. Modern Christendom has set aside the order of the New Testament in favor of the chaotic condition of human creativity. The simple order of worship found in the scriptures is powerful and has no need of the fanfare of human embellishment.

It is obvious that Paul perceived church order to be more than rules. At its heart order is an attitude born out of total submission to God. The closing remarks of Paul places a re-

sponsibility on each individual believer to do what he can to nurture a comely and orderly atmosphere in the gathered church. Lenski in his commentary on First Corinthians makes the keen observation that "decently" meant the opposite of egotistical disorder and that in "order" is the opposite of confusion.

In the opening verse of chapter sixteen the Apostle employs the word "order" in yet another way it applies to the church. He said, "Now concerning the collection of the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him,..." (I Corinthians 16:1-2a) The worship, the observance of the ordinances, and the carrying out of the stewardship of material things all follow the order Christ has given through the written scripture and the apostles.

The book of Titus tells how Paul delegated young Titus to set in order the church in Crete (Titus 1:5). The proper leadership for the congregation was the issue in Crete. The founding apostles had been in charge

and now their growth required the selection and ordination of elders from their midst. The language of this text implies that Titus was not to be creative as to the process but had been instructed precisely how it should be done. The order of selecting and ordaining leaders was uniform in the churches because these directives came from the apostles. After all these centuries those orders still hold good. A part of the disorder of the contemporary church is the neglect of the God given order for selecting and ordaining the ministers and elders of the church.

There are two passages that give the deep theological meaning of the gospel concept of order. One of these is found in Paul's great chapter on the resurrection. He said, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." (I Corinthians 15:22-23) God Himself is the author of order and observes it in divine work. Order in His people should be a reflection of God's indwelling of the believers. Order is also an eternal truth. The writer of Hebrews exclaims, "For he

testifieth, Thou art a priest forever after the order of Melchisedec." (Hebrews 7:17)

It is the nature of God to set things in order. There is a sense in which orderliness is an aspect of godliness. The essential nature of such orderliness is conformity to the truth of God. So it is possible for one to be outwardly orderly but not godly. Sin in the human heart has spawned disorderliness. Some are disorderly because they are unaware of the order God expects of them while others who know the order are disorderly out of heart rebellion against the divine order. At the time of creation the earth is said to have been without form and void. It was in a state of chaos. The Spirit of God moved on the face of that disorderly scene and order came out of total chaos. The same glorious creator God still seeks to restore order in our personal lives, in our homes and in our churches. When Christ returns to set up His kingdom order will return to the nations and their cultures.

The twenty first century has its peculiar problems with order. These problems come out of the humanistic idea that order is too constraining and might destroy

our individuality. Many American homes have embraced this philosophy with disastrous effects. Families by the thousands are dysfunctional or are in ruin. Order is a spiritual issue. Unfortunately the church, God's witness to the virtue of order in society, is vacillating almost as much as the world. The beginning of recovery is the acceptance of the premise that the Bible is the inspired and authoritative word of God and answers all questions of order for the individual, the family and the church.

Those of us who call ourselves Brethren should have a special interest in the relevance of this teaching to Christians in the twenty first century. Our ancestors turned from the distorted view of church order held by the Roman Catholic Church and the Reformation Churches. The order among them was creedal, ritualistic and sacramental. The dynamic counter-reformation of the Anabaptist called for an uncompromising return to the simple order of the early church. This is a theme to which we should bear witness in our day.

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Englewood Congregation

THE MYSTERY OF THE GOSPEL

Many people enjoy reading a good mystery story. Some people enjoy solving mysteries. The more complex the mystery, the greater the fulfillment that they feel in the quest for the solution. Detectives make a living by unraveling mysteries that criminals have carefully contrived. However, other people become frustrated when a mystery can't be resolved in a relatively short time. Many students become frustrated when they can't quickly solve a complex math assignment, because they have much more interesting things to do than working on algebra problems. Just so it is with the mystery of the Gospel. Certain parts of the Gospel message have been hidden by God particularly in the Old Testament era from men and spirit beings of the fallen world. Some people delight in unraveling the mystery of the Gospel by an intense study of the Word of God and prayer through the influence of the Holy Spirit. Others would rather not be bothered.

The Apostle Paul describes a mystery in I Corinthians 2. Recently, the question was asked by an inmate from a

prison in New York who was studying the Bible, "What does the word 'mystery' mean, and why did Paul choose to use it in this chapter?"

The word "mystery" is used to describe something hidden, or something that is concealed rather than revealed. In our day, a mystery could be described as a puzzle, a riddle, or a secret. Frequently it refers to an evil plot that someone contrives in order to steal something from somebody else. The object of desire could be a person's money, his honor, or even his wife. In doing so, the conspirator will do his or her best to cover their tracks, so that no one will be able to identify the culprit.

In the New Testament, the word mystery (in the Greek) means "a secret or mystery." This word appears twenty-two times in the New Testament, and is rendered "mystery" or "mysteries." Also in I Corinthians 2:7, we see the words, "hidden wisdom," which means "to conceal away (i.e., fully), to keep secret." The bottom line is that God has chosen to keep some things hidden from mankind as well as from

the spirits of the underworld (the devil and his demons) since the beginning of time. At the beginning of the Church Age (after Christ ascended back into Heaven), God delighted in revealing this mystery to His chosen people through the writers of the Books of the New Testament (as inspired by the Holy Spirit). "And when he (Jesus) was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." (Mark 4:10-11)

For a fuller understanding of the context of Paul's usage of the word "mystery", please read I Corinthians 2 and Ephesians 3. In these chapters, Paul explains what he means by the use of the word.

There are two aspects of the mystery of the Gospel. The first aspect is the fact that Jesus Christ was sent from Heaven to live a perfect life, to be crucified, buried, and then to rise again in victory over death, hell, and the grave. The central theme of this part of the mystery is the cross. The second aspect has to do

with the Gentiles being co-heirs with the Jews in the Kingdom of Heaven upon earth (the Church). The fact that there was to be hundreds and even thousands of years of a "Church Age" between the coming of Christ as a suffering servant and sacrifice for sin, and His coming as a conquering king, was hidden in the Old Testament scriptures. A third aspect regarding the mystery of the Gospel relates to the culmination, or fulfillment, of God's plan.

A. The Mystery of the Cross of Christ

Near the end of I Corinthians 1, the wisdom and power of God are contrasted by Paul with the wisdom of man. Since God was the creator, He is infinitely wiser than men and women. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (I Corinthians 1:25)

While Satan is clever, and even known as "an angel of light" (II Corinthians 11:14), his wisdom is definitely limited by the one true all-powerful and all-knowing God. It is clear from these verses (I Corinthians 2:5-8) that God kept back some knowledge from Satan for thou-

sands of years. God ordained that there would need to be a perfect sacrifice to pay for the sins of mankind even before the world began (I Corinthians 2:7). The first hint of the promise of a redeemer was given shortly after "the fall" by Adam and Eve. "And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:14-15)

Here we see the promise that someone of the woman's seed would one day bruise Satan's head. This is the first promise in the Bible of a coming Messiah. But the devil didn't understand that this promise was to be fulfilled in the person of Jesus Christ, because I Corinthians 2:8 clearly states that if the princes of this world had known of this plan (this mystery) they would not have prompted their servants (the Jewish leaders and the Roman soldiers) to crucify Him. Neither do many very intelligent people

of today's world believe the foolishness of the preaching of the cross. To them, the message of Christ dying on a cross to pay the penalty for their sins is sheer folly. (I Corinthians 1:18-31)

Apart from direct revelation by the Holy Spirit, it was impossible for anyone living before the age of grace to be able to understand the meaning of all the prophecies concerning the Messiah when they were put together. They especially couldn't see that there would be two comings of the Messiah to the earth: one as the suffering servant, and the other as a conquering king. In Isaiah 11, we see the promise of the Messiah coming like a conquering King. But in Isaiah 53, the Messiah is presented as a lamb that is being brought to the slaughter. How can these two prophecies possibly be about the same Person?

There is an interesting prophecy given in Isaiah 61. "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are

bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." (Isaiah 61:1-3) This is understood to be about the Messiah. We can see in this prophecy the concept of the servant (preaching good tidings, binding the brokenhearted, and proclaiming liberty) and the king (announcing vengeance).

In Luke 4, Jesus read a part of this passage in His hometown synagogue of Nazareth, and announced that it was being fulfilled right before their eyes. By carefully comparing the Old Testament with the New, we can see that Jesus stopped reading right in the middle of verse 2 and the end of the first phrase. The first part of the prophecy in Isaiah 61 was fulfilled by His first coming, and the second part of the prophecy (beginning with the proclaiming of the day of vengeance) will be fulfilled at the time of His second coming. The

Jewish leaders in that setting thought Jesus was deranged and a detriment to their society, and so they grabbed Him and marched Him up a steep hill just outside of Nazareth with the intention of throwing Him over the edge of a cliff. But He miraculously passed through the midst of the throng of people and got away.

I trust that through these illustrations, you can catch a glimpse of the difficulty of correctly interpreting the Old Testament prophecies. There are a number of times in the Old Testament where the prophecies indicate that the Messiah would suffer and die as the sacrificial Lamb for the atonement of our sins. (See Psalm 22, Psalm 69:21, Isaiah 53, Daniel 9:26.) But a person almost has to read between the lines to understand the concept of the cross in Christ's death. This explains why it was a mystery. This truth was hidden from man and devils, and only revealed by God (through the Holy Spirit) to those whom He chose.

B. The Mystery of the Acceptance of Gentiles into The Kingdom

The second facet of "the

Mystery" involves the acceptance of Gentiles as equals with Jews in the New Testament "Church Age," otherwise known as "the Kingdom of Heaven." "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matthew 4:17)

Paul states in Ephesians 3 that in the dispensation of grace, God has **revealed** the mystery, which was the fact that the Gentiles would be fellow-heirs with the Jews in the Body of Christ. This new concept, which began to be proclaimed shortly after the time of Christ, included the idea that the Gentiles would be full partakers of Christ's promise through the Gospel without having to first become Jewish proselytes. At the time of Christ's fulfillment of the requirements of providing salvation, the wall of partition between God and man, as well as the wall between the Jews and Gentiles, was separated and torn down.

Paul in Ephesians 2 further illuminates this concept. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath

broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." (Ephesians 2:13-19)

This passage from Ephesians is a fulfillment of the Old Testament prophecy of Micah. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler of Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up,

until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men." (Micah 5:1-5)

Here, we can see how the Old Testament prophecies are like a jigsaw puzzle with the pieces all scattered around, waiting to be put together to form a beautiful picture. In this passage from Micah, we can see three basic prophecies concerning the coming Messiah:

- (1) someone from the troops is going to smite the judge of Israel with a rod upon the cheek.
- (2) the Messiah would be born in a place called Bethlehem of Ephratah.
- (3) the Messiah will be a man of peace.

These are three different

prophecies about some of the details of the coming Messiah. It was very difficult for those living during the time of Christ upon the earth to see that these and many other prophecies were being fulfilled in the person of Jesus Christ. To them, He was a mere man. They did not want to believe that He was the Son of the living God, sent from Heaven to bring a saving Gospel message. They especially didn't want to believe that He was the perfect sacrifice, who would save those who chose to accept Him as their Lord and Savior from their sins.

These particular prophecies from Micah were fulfilled in the following manner:

- (1) the Jewish temple guards struck Jesus on His face at one of the trials shortly before His crucifixion (Luke 22:64)
- (2) Christ was born in a stable in Bethlehem (Matthew 2:1, Luke 2:4)
- (3) Jesus brought peace between God and man, as well as between Jews and Gentiles and all the other races and distinctions between human beings in this world (Ephesians 2:13-19). This illustration from the

Book of Micah gives just a little glimpse of the way the New Testament brings together the pieces of the puzzle from the Old Testament. Someone has said that the Old Testament is the New Testament **concealed**, and the New Testament is the Old Testament **revealed**. We cannot untangle this mystery by our own power and knowledge. We need the Holy Spirit of God to reveal the solution as we read and meditate on the Word of God.

In the New Testament era, Jews are no longer **exclusively** God's only chosen people on earth. The Gentiles were grafted in (Romans 11:17-25) and given a chance at a specially favored position in the sight of God. Paul asked, "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also." (Romans 3:29) The concept of the Gentiles being brought into the Kingdom on an equal basis as God's chosen people upon earth is found in Hosea 2:23, "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they

shall say, Thou art my God." Other references on this important topic include Romans 9:24 and II Corinthians 3:13-16. Paul concludes, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (I Corinthians 12:12-13)

C. The Culmination of the Mystery

In the Lord's prayer, Jesus taught His disciples to pray the following: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matthew 6:10) We have caught a glimpse of God's will concerning the mystery of the Kingdom as revealed from some bits and pieces of prophecy from the Old Testament through the wisdom (complete picture) given in the New Testament.

We have learned that the mystery of the Gospel consists of two aspects: (1) the theme of the cross of Christ, and (2) the truth that the Gentiles would become co-heirs with the Jews

in the Kingdom of Heaven upon earth (the Church). We have seen how these truths were prophesied in the Old Testament and fulfilled in the New Testament.

But the Bible doesn't only speak of the past and of the present. There is much prophecy in the Bible that describes the future! We can catch a glimpse of the culmination of the mystery of the Kingdom by reading Revelation 7. The scene in this chapter, which is describing a future event, takes place in Heaven. We see that the twelve tribes of the Children of Israel are represented in Heaven (the Jews), as well as representatives from all the tribes and nations of the earth (the Gentiles). "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands... And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and

night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Revelation 7:9, 14-17)

This is the blessed culmination of the mystery of the Kingdom! All those who have been washed by the blood of the Lamb will one day stand before Him in His Heavenly kingdom, rejoicing and praising Him for eternity! What a blessed plan the Lord has in store for those who love and serve Him! To God be the glory!

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (I Corinthians 2:9-10)

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MOTHERS HOW DO YOU TREAT YOUR SON'S WIFE?

Do you treat her like your daughter? Do you spend time with her?

Titus 2:3-5, "The aged women likewise,...teachers of good things. That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Do you have a relationship with your daughter-in-law? If you have not started one before their marriage, start now. Find time to spend with her. Have you invited her for lunch or taken her out for lunch? Have you taken her shopping or gone on an outing? Have you asked her for help or asked her if she needs any help? Have you discussed scripture with her? Have you offered to baby sit if God blesses them with children? You live miles away; there is the phone, letter writing or e-mail. Sure talk to her when you are talking to your son, but also call her just to talk to her. Praise your daughter-in-law, she will let your son know and ultimately reap the benefits.

Be very conservative with

your advice concerning your son or grandchildren. You had to learn, so let her learn also, unless she has asked you.

Be sensitive to her time, especially if she works outside of the home, and even more if she works after God blesses them with children. If she works outside of the home, it may not be her decision entirely. It may be your son's. Sometimes, she may be the bearer of bad news — they will not be there for a special function or holiday because your son will not tell you.

Remember when you were newly married or a new mother; you did not want to ask anything of your mother-in-law. Be generous in offering your time and help, and do not get upset if she says no. It will take time. Do not be demanding of her time.

Here is a test for you. Keep track, for a couple months how many times you call your daughters (if you have any), stop to see them, do things with them. How many times do you call your son? How many times do you call your daughter-in-law? Stop and see her (after calling), and do things with her. It is okay that it is not even. This is not about being equal; it is about

how you treat your son's wife.

Remember how you were treated as a new wife. If you had a good mother-in-law, I am sure you will be one, too. If things could have been different, you have the advantage. Make those changes for the better! You are training your daughter-in-law how to be a mother-in-law!

It is never too late to build a relationship. If there have been

any hurts or faults, pray. Ask God for forgiveness and then confess them to her. Then watch a wonderful and beautiful relationship grow! Do not wait any longer, start today.

I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In Christian Love,
Sister Beaty Sweitzer

THE LOSS OF POWER

"Having a form of godliness, but denying the power thereof; from such turn away." II Timothy 3:5

In our homes and our churches we have modern conveniences which are connected to an outside power system. To our knowledge all of our meetinghouses have had electricity. Many now enjoy the comfort of air conditioning. In our homes many of us have these plus various other time saving devices including a washer and dryer.

We do not often think of the outside power source until there is a power failure. We recently experienced two power failures on consecutive days.

Sadly, in the spiritual realm it is possible, like Samson of old,

to lose the power of God without even realizing it. Unlike the case of Samson, the results may not even be obvious to the casual observer. In fact it is likely that it would be argued that no power has been lost! The claim may even be made that they are "more spiritual" than before.

The most often recognized source of power in the church is the Holy Spirit. But the Holy Spirit is also one of the most divisive issues in the church today. Without getting into the debate of whether or not the gifts of the Spirit are for today (or which ones are and which ones are not) it seems obvious to us that many churches have exchanged the power of the Holy Spirit for man made efforts.

Some even can be considered to be either ridiculous or bizarre.

The power of the Word of God has often been traded for amusements and attractions enjoyed by those outside the church. Today everything from classic symphonies to "Christian rock" celebrations can be found within the church walls. Movies and "Christian magicians" were once popular but seem to have lost their appeal, although videos are becoming more common and popular. There are some good ministries who offer videos to be shown which feature speakers on solid Bible teaching. However, it is sad if a church does not have a preacher who can proclaim the same truths.

We do not know of any group that offers videos that would hold to our dress standards which bring us to our next thought. It is possible to mistake church rules and regulations for the power needed to change lives and give Christians the power to overcome evil. But it is also possible to forget the power of these aids to keep us from falling into the traps already spoken of.

Referring to the head covering, I Corinthians 11:10 re-

veals, "For this cause ought the woman to have POWER on her head because of the angels." We do not claim to completely understand what all this means. We do know that the angels are referred to as the ministering spirits of God. While we believe the Bible forbids women to hold leadership positions in the Church, they are certainly an asset and do have places of valid use such as teaching children. We also believe they can be witnesses in their daily lives. The head covering alone is a wonderful witness, we believe. But we also believe it gives power to share the good news of Jesus Christ with others. What many are now proclaiming to be release from an unnecessary burden we believe to be a lost blessing and loss of power.

In all this the power of salvation is an included item. Each individual must examine their own heart to know if they are truly born again. God (which of course includes Jesus Christ and the Holy Spirit) is the only one who can make this final judgment. You may argue successfully to others and convince yourself that your appearance has nothing to do with your sal-

vation. But if God does not accept you, all is in vain.

Unfortunately, it may appear that a group is enjoying the power of God without it actually being a reality. We may "sound more spiritual" and claim the blessing of God on our efforts. "Symptoms" of the loss of the power of God may not always hold true in all cases. Both those who are denying the truths of Holy Scripture and those who are attempting to hold fast to it can have a loss of membership. Likewise, the churches who boast of huge numbers may not truly have the power of God in their midst.

It may seem obvious that this is a complicated subject. But it is also a very important one.

Each of our endeavors should prayerfully be examined to see if it contains the power of God or is merely a human effort.

Let us work together to build the Kingdom of God on Earth. Let us have a spirit of love and patience with one another. Let us pray for wisdom how to win the lost for Christ. Let us be sure we are not finding fault in place of trying to establish the will of God for His children. But most of all let us pray for the power of God in our individual lives and in the life of each of our congregations as well as in the Church universal.

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I'M GLAD YOU'RE IN MY DASH

I read of a man who stood to speak
At the funeral of a friend.
He referred to the dates on her tombstone,
From the beginning...to the end.
He noted that first came her date of birth
And spoke the following date with tears,
But he said what mattered most of all
Was the dash between those years.
(1938-1998)
For that dash represents all the time
That she spent alive on earth...
And now only those who loved her,
Know what that little line is worth.

For it matters not, how much we own;
The cars...the house...the cash,
What matters is how we live and love
And how we spend our dash.
So think about this long and hard...
Are there things you'd like to change?
For you never know how much time is left,
That can still be rearranged.
If we could just slow down enough
To consider what's true and real,
And always try to understand
The way other people feel
And be less quick to anger,
And show appreciation more
And love the people in our lives
Like we've never loved before.
If we treat each other with respect,
And more often wear a smile.
Remembering that this special dash
Might only last a little while.
So, when your eulogy's being read
With your life's actions to rehash...
Would you be proud of the things they say
About how you spent your dash?

Selected

BIBLE STORY

ALMOST PERSUADED

Acts 25 and 26

One night the Lord stood by Paul and told him that he was to testify of Jesus in Rome also. Paul was a Roman citizen and as such had certain privileges that others did not. He had used his citizenship to save his life

more than once. Knowing that to be turned over to the Jews would mean death, which he would escape by asking to be judged by Caesar. Festus, who was governor after Felix, granted Paul this privilege.

In those days travel was slow, and it wasn't possible to go places at a moment's notice like we do now. Rome was a long way from Caesarea and Paul had to wait until a boat was ready to sail. While he waited in prison, Governor Festus was visited by King Agrippa and his wife, Bernice. Festus told King Agrippa of Paul's trial and how he had appealed unto Caesar. King Agrippa was curious about Paul's unjust treatment and asked if he might listen to Paul's account of himself.

So on the next day King Agrippa and the important men of the city came with great pomp and show to hear Paul. Then Agrippa said to Paul, "You are permitted to speak for yourself."

Paul, bound with chains, told them of his life and how he had persecuted those that believed in Jesus; how that the Lord appeared to him on his journey to Damascus and that Paul himself was now a believer in Jesus because he was convinced that

Jesus had risen from the dead and was alive forevermore; that Jesus had told Paul that he was to be a witness for Him to the Gentiles. After telling how God had helped him up to the present time and reasoning to them about Jesus, Paul said to King Agrippa, "Do you believe the prophets? I know you do."

Then King Agrippa said unto Paul, "Almost thou persuadest me to be a Christian."

Paul replied, "I wish to God that not only you, but also all that hear me today, were both almost and altogether like I am, except for these bonds."

What a difference between Paul and King Agrippa. Paul was not ashamed of being bound for Jesus. Agrippa would not give up his position and pride to be a Christian. Jesus does not want us to be ashamed of Him. He wants us to be willing to stand for Him regardless of what it takes.

Brother Rudy Cover

THE LOZENGE BOX

Mark 4:22, "For there is nothing hid, which shall not be manifested:..."

Mrs. Bower was mean. Not only was she disagreeable and

bad-tempered, but she was stingy and trusted no one, not even the bank. Her house was old and ornate and needed a good scraping and painting, but

she was too cheap for that. She kept her money in an old coffee can. Every now and then she would get the can out from under the old ruffled sofa and count the money. It was the only time her eyes would glow with happiness.

She went about her miserable life day after day as usual, until one day she received a letter from a lawyer's office. "Come at once," the letter said, "Your Aunt Maude from Phoenix has passed on. You must be present when the will is read." She could hardly keep still during the reading of the will, but patience rewarded her with over a hundred thousand dollars. When the funds were dispersed, she took the check to the bank, got it cashed, and home she went to fill the coffee can.

Mrs. Bower kept to herself. Nobody could say that she meddled. Usually she was so quiet, no one knew she was there. But there is always someone to break the solitude of an older person. In this case it was two of the neighbor boys, Chucky and Fatty, who both were twelve and very inquisitive. They had been spending quite a bit of time lately peeking in the window spying on "Old Lady

Bower." This day was the perfect time to watch her.

"I bet there's a million dollars in that can," Fatty whispered as Mrs. Bower playfully ran her fingers through the piles of cash. Chucky answered with a sneeze, bumping his nose against the glass. The old lady stood up suddenly, knocking the money to the floor.

"I'll get you," she yelled, running for the broom. The terrified boys were on the next block by the time she got out the door. She gathered up the money and went back to the bank. "I want the biggest bills you have," she exclaimed. When she left the bank, her money fit snugly in the palm of her hand. She passed no one on the street until she met up with Joe Perkins, an active Christian, who was passing out tracts.

"Take one, Mrs. Bower," he said cheerfully. "Lovely day, isn't it?" She mumbled something he could not understand and stuffed the tract into her purse, still holding tightly to the money.

She was tired when she reached home, but still had things to do. In the medicine cabinet was an old lozenge box, made of tin, about three inches thick. Many years ago it held

cough drops, but the money would fit into it perfectly. She would then hide it in a crack in the wall. That accomplished, she sat down in the old worn chair. She remembered the tract and brought it out to examine it. It was about the rich fool, a parable Jesus taught found in the twelfth chapter of Luke. Her eyes fell upon verses 20 and 21, "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

That night she slept restlessly, tossing and turning and dreaming. She dreamt of the rich man and his wealth, which became someone else's when

he gave up his life. She dreamt that the old house she owned caught fire while she was away one day and that she went into the burning building to find the little box but could not, and barely escaped with her life.

The next day dawned sweetly, the rays of the sun creeping slowly across the threadbare rug. Mrs. Bower awoke, thrilled to still be alive. She had much to do. She dressed quickly and found the little lozenge box that contained her life. Without eating she headed out the door, looking for Joe Perkins. When she found him, she had one request, "Tell me about Jesus," she said, gripping the lozenge box tightly.

Brother Lynn H. Miller

OBITUARIES

GEORGE EBY

Bro. George A. Eby, 73, of Wauseon, Ohio passed away Friday morning, August 19, 2005, at Hillside County Living, rural Bryan, Ohio where he had resided since August 16, 2000. He was born April 22, 1932, near Wauseon, Ohio a son of Clay and Grace (Quillet) Eby. On August 31, 1952, he married Marilyn Buehrer and she survives.

A lifelong resident of the Wauseon area, he was a long distance truck driver for forty-five years before retiring in 1995. He was a member of the West Fulton Dunkard Brethren Church at rural Wauseon.

In addition to his wife, Marilyn, George is survived by one son, Lloyd (Laranda) Eby of Wauseon, Ohio; one daughter, Lois Jean (Jerry) Yoder of Hicksville, Ohio; eleven grandchildren; nine great-grandchildren; and one sister, Annabelle (George) Smith of Wauseon, Ohio. He was preceded in death by his parents; one son, George William Eby; one daughter, Suann Grace Eby; one brother, Clay Eby, Jr.; and two sisters, Joyce Eby and Marie Smith.

Services were held on Monday at the West Fulton Dunkard Brethren Church with Elders Dennis St. John, Tom St. John and Harley Flory officiating. Interment was in the Smith Cemetery, rural Wauseon. Short Funeral Home, Archbold, was in charge of arrangements.

ALICE MILLER

Sis. Alice Virginia (Harman-Reed) Miller, 82, died August 20, 2005 at The Brethren Retirement Community, Greenville, Ohio where she had resided since April 1998.

She was born November 19, 1922 near Astoria, Illinois, to Oscar Price and Mabel (Lind) Harman. Her three sisters and one brother were Flora Mae Myers, Elta Blythe, David Harman, and Martha Harman. Alice married Henry Reed in 1966 and that union remained until Henry's passing in 1976. She then married Jack Miller on July 12, 1981 and that union lasted until March 1996 when Jack passed away.

She lived in Illinois until 1986, when she moved to Gettysburg, Ohio. She was a member of the Dunkard Brethren Church at Englewood, Ohio. Alice's faith was important to her. She joined the church at an early age and continued to serve God all of her life. Her continued faithfulness and loyalty to both God and the Church was a true example for us all. She loved teddy bears and did a lot of baking in her active years. She held God's Word dear to her heart. We will surely miss Alice's smile and sense of humor.

She is survived by a sister, Martha Harman of Industry, Illinois; a brother, David Harman and wife, Dorla of Industry, Illinois; brother-in-law, Paul Myers, Peru, Indiana; eight nieces and nephews, nine great-nieces and nephews and one great-great-nephew.

Funeral services were conducted Tuesday, August 23, at the

Hale-Sarver Funeral Home, West Milton, Ohio. Interment was at the Royal Oak Memorial Gardens, Brookville, Ohio.

My Daily Prayer

Let me be a little kinder, let me be a little blinder

To the faults of those about me.

Let me praise a little more, let me be, when I am weary,

Just a little bit more cheery,

Let me serve a little better, those that I am striving for.

Let me be a little braver when temptation bids me waver,

Let me strive a little harder to be all that I should be.

Let me be a little meeker with the brother that is weaker,

Let me think more of my neighbor and a little less of self.

"Man ought always to pray and not to faint." Luke 18:1

"Precious in the sight of the Lord is death of his saints." Psalms
116:15

Selected from Alice's Bible

NEWS ITEMS

LEADERSHIP CONFERENCE

The Lord willing, the 2005 Leadership Conference will be held at Dallas Center, Iowa, November 12-14. At the time of the Leadership Conference the Dallas Center Congregation will hold a Lovefeast Service the evening of November 13.

All officials are invited to attend the Leadership Conference for a time of study, fellowship and Spiritual growth. There will be public worship services in connection with the Leadership Conference and the Lovefeast. There will be special activities for the women and young people.

Those planning to attend please contact Brother Dale and Sister Janie Meyers, who are coordinating the reservations. They may be contacted by e-mail at jdmfarms@starband.net, by tele-

phone at (515) 833-2904 or by mail at Dale Meyers, 2369 F Avenue, Redfield, IA 50233.

MOHLER'S, PENNSYLVANIA

The Lord willing, the Mohler's, Pennsylvania Congregation will have its revival meeting October 2 through 9, 2005, with Brother Jeremiah Johnson from Hart, Michigan, as the evangelist. Pray for these meetings, please, and come when you can.

Sister Ruth Miller, Cor.

CHANGE OF ADDRESS

Please send all correspondence for the Pleasant Home Congregation to:

Pleasant Home Dunkard Brethren Church

c/o Linda Cordrey

1301 N. Dakota Ave.

Modesto, CA 95358

THANK YOU

I wish to thank each one who sent me cards, letters and other remembrances for my ninetieth birthday. May God bless each one.

Sister Beulah Reed

Dallas Center, IA 50003

THANK YOU

Greetings in Jesus precious name, from whom we get life and strength.

I wanted to at least write a short note before we head out. It has been pretty busy around here. Sometimes we have so many things we need to be doing it seems difficult to know where to start. But God has been good and has given us health and strength to do the work. We have been so busy saying good-byes that our days have gotten pretty full. Today we were away for breakfast, lunch, and supper. Now it is 12:00 A.M. and we are trying to get some more packing done.

First of all we want to thank all of you for your prayers on our

behalf, as well as all the ones who serve here and live here. We know the power of prayer and have felt it many times. We also want to say a special thank you to those of you who have sent cards and notes of encouragement. Thank you for being used of God to be an encouragement. Also we want to thank the ones who have supported the mission here. Because of you the gospel can continue to be spread here, as well as helping in special needs. We have thanked God for you over and over, and trust that He will richly bless you.

Please remember us in prayer as our family leaves Kenya. We have enjoyed working with the people here and will surely miss them. They have become dear to our hearts, and saying good-bye is not easy.

May God be with you all.

In His care and keeping,
Brother Ray and Sister Cheryl Noecker
Cherilyn, Kimberly, Michelle, Veronica,
Juanitta and Courtney

ADULT SUNDAY SCHOOL LESSONS FOR NOVEMBER 2005

Nov. 6 – The End of the Seductress and the Adorning of the Lamb's Wife-Rev. 18:21-19:10

1. How complete is the fall of Babylon, and is this an answer to prayers of the souls under the altar in chapter 6:10?
2. How has the bride made herself ready, and what does the fine linen she wears represent?

Nov. 13 – Battle Summary for Vultures: Fine Dining – Rev. 19:11-21

1. Who sits upon the white horse, and who follows also riding upon white horses?
2. Does the remnant that is slain include all the remaining inhabitants of earth?

Nov. 20 – THANKSGIVING – II Corinthians 9:1-15

1. Will the one who is grateful also be one who gives cheerfully?
2. When we sow bountifully, not only are the needs of others met, but also what else will happen? See verse 12.

Nov. 27 – Satan Bound, Saints Reign, Final Judgment – Rev. 20:1-15

1. While Satan is bound a thousand years, what will the saints be doing?
2. Are there more souls saved during this period of time?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR NOVEMBER 2005

Nov. 6 – Commandments – Ex. 20:1-26; Matt. 19:17-22; I John 5:1-3

1. How do the characteristics of the natural man compare to the Ten Commandments?

2. If we believe that salvation is not of works, but of faith; why did Jesus tell us to keep the commandments to enter into life; and why did John say, "this is the love of God?"

Nov. 13 – Come and Dine – Luke 14:16-24; John 21:10-13

1. What kind of people most readily respond to the call to the feast that Jesus has provided?
2. Is there anything that we need that Jesus does not provide?

Nov. 20 – THANKSGIVING – Ps. 107:1-20; I Tim. 4:1-8

1. From what and where has God rescued us from, that should cause us to praise Him?
2. Are there ever foods that we should abstain from for health reasons?

Nov. 27 – The Lame Man – Acts 3:1-12

1. Did this healing require faith on the part of the lame man?
2. Is the power to heal given to believers today, or was it only given to the apostles?

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BIBLE MONITOR

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NOVEMBER, 2005

NO. 11

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TRUST IN GOD

The child leans on its parent's breast,
Leaves there its cares and is at rest;
The bird sits singing, by his nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

He has no store, he sows no seed;
Yet sings aloud, and doth not heed;
By flowing stream or grassy mead,
He sings to shame
Men, who forget, in fear of need,
A Father's name.

The heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs;
Come good or ill.
Whate'er to-day, to-morrow, brings,
It is his will.

-Isaac Williams

A REASON FOR THANKFULNESS

As another Thanksgiving Season rolls around, each of us has many things for which to be thankful. We can look at physical, spiritual or eternal reasons for a season of thanksgiving. We often try to list what we have received as we celebrate this season. We can be thankful not only for what we have received but also for what we have not received.

In these days following several major physical disasters within the United States and other countries, we can be thankful that we have been spared the heartache and discomfort suffered by many. These disasters can give us pause in our lives so we might consider what things are truly important. We often become

enamoured with the possessions we amass as well as our plans for the future. We become so wrapped up in these things that we forget that there are more important issues in our lives.

As disasters come closer to us, do we think about what we might learn from such events? Do houses and lands seem less important? Do family and friends seem to be more valuable? Does the communication of love and help seem more necessary? Do the claims of the Lord seem more urgent and pressing on our lives? Do His claims need to be shared more earnestly with others? It is often in a crisis that we finally decide what is most important.

We soon decide that the

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toys and decorations that seemed so important are no longer the prime ingredients of our lives. We can see having family, whether natural or spiritual, around us is so important in the time of crisis. When we realize our weakness in the face of the massive power of the disasters unleashed across the land, we can be thankful there is a God to whom we may turn. He is a God more powerful than the storms that afflict us.

We notice in times of great turmoil and danger that the leaders of the land will call for a season of prayer. Perhaps more than a season of prayer is needed but also a season of repentance before God. How often should even God's people be on their knees confessing their sins of commission and omission? How often could they repent for their attitudes of faithlessness and apathy? The disasters around us should give us pause to consider our ways as God's People.

These disasters come upon the righteous and unrighteous, just as God deals all His changes to mankind. But how do we respond to these disasters? Do they leave us afraid, ashamed or assured? Hopefully

God's People can be assured that whatever happens He is in control and will provide for us. Often God has to use very dramatic means to get our attention. We tend to go our own way until interrupted by some noisome event. Are we thankful God uses these dramatic means to awaken us before it is too late?

As a thankful people, who have received so much from God, we should be willing to open our hearts to share not only physically but also spiritually with those who have been devastated by these disasters. In today's small and interconnected world, either a natural or manmade disaster can happen anywhere. What will be our response to such an event? Will we find that we have been too tied to the things of this world? Will we find that though affected by these events that we can be thankful that whatever has come our way could have been worse. Will the event draw us closer together as families and as God's People? Will we even be thankful for the event? Will we derive Spiritual good from the challenges of a disaster?

Hopefully as the People of God we will remain a thankful

people. As a thankful people, realizing that our goods are only lent to us for a short season, we can become a caring and a sharing people. As God's thankful people we can not only share

the physical needs of others but also to minister to their Spiritual needs as well.

For what are you thankful?

M.C.Cook

THANKFUL FOR THE BODY OF CHRIST

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers." Ephesians 1:15-16

Like the Apostle Paul, we are thankful for those who have put their faith in the Lord Jesus, known as the Body of Christ or the Church. The first thing we must remember is that Paul was not speaking of a perfect Church. While the letter was directly given to the Church at Ephesus it seems certain that the same thankfulness would include the saints in all the various meetinghouses collectively known as the Church.

This Church included the problems of quarreling, unbelief, sins of various degrees, discrimination, leadership lacking the "backbone to stand for Truth" and leaders desiring self-glorification among other hin-

drances to a pure Church. The Apostle Paul did not commend or overlook these problems but also did not allow them to diminish his thankfulness for the Body of Christ. We should do likewise.

We are thankful for the Church universal. We share the reality of Christians being persecuted for their faith in many countries with the first Century Church. Do we take the time and effort to pray for these brothers and sisters in Christ on a regular basis? It is quite possible that different gatherings practiced various types of worship practices in the First Century Church. We believe we can accept those who worship in a different manner than we do as fellow Christians. God will be the final judge of who constitute the True Church.

We are thankful for other "like minded" organizations. We are thankful that there are still

those who teach and practice the head covering for women and literal feet washing. We are thankful that there are those who share our understanding of nonresistance which includes nonparticipation in politics. We are aware that the latter belief is becoming more and more controversial even among those who claim to believe in nonresistance. We are thankful for those who still show a sign of nonconformity to the world by dressing plain.

We are thankful for our denomination, the Dunkard Brethren Church. Is the love unto all the saints a reality in those of our membership? We are not of the persuasion that loving one another means we are in complete agreement. Addressing our diversity is another subject, which we will not deal with in this manuscript. We are thankful for our style of worship. We are thankful that we can still sing the praises of Zion without the aid of musical instruments. We are thankful that brothers still greet brothers and sisters still greet sisters with a holy kiss. Exactly how that is performed should not become a matter of dispute among us. We are thankful that we still practice the Lovefeast

which we understand is peculiar to us who see Alexander Mack as our "founder" though at least one other brotherhood practices something similar. If the church history book we read is correct we had some influence on their beginning. We are also thankful for the other groups who share our beginnings.

Last, but not least, I am thankful for my home congregation. There seems to be a growing trend to not worship with any group. Some worship with only their families. Others do not even gather with a family for a Sunday morning worship service. House church worship seems to be rapidly increasing. Again, we will not comment on this movement but believe they should be included in the Body of Christ. We believe it is sad when individuals can not worship together because of "minor" (they may seem major in the eyes of those involved) disagreements. Personally, we would prefer to worship with those we are not in complete agreement with than not to attend an established congregation.

We are thankful for the Word of God and believe worship must be based on this. We pre-

fer the King James Version and are convinced many versions cause confusion. We are thankful for The Holy Trinity, God the Father who draws others to His Son, The Lord Jesus Christ, God the Son, through the Holy Spirit. We cannot accept those who deny the truth of the Word

of God by rejecting this truth along with the Deity of Jesus Christ as members of the Body of Christ. Finally, I am thankful for my salvation.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

THANKSGIVING AND PRAISE

L. W. Berry

No doubt most of us can observe the season of Thanksgiving this year with lighter hearts than what we have for several years. While the nations were engaged in the tremendous struggle of the past few years, with the slaughter, bloodshed and suffering and all the horrors of war, there was a burden on the hearts of most of us that could not be lifted. Now that hostilities have ceased, that burden to a large extent has been lifted. True, there is much unrest, strife, contention and evil the world over, but we are rejoicing that the worldwide conflict has been brought to a close.

We who have been living far removed from this terrible conflict have heard and are still hearing of the tremendous destruction wrought by the war and

of the awful sufferings and sorrows of some of our fellow beings on the earth. As we ponder upon these things we are made to marvel that we have been spared, and that it is so well with us. When we think of how so many of our fellowmen have been living and how affairs have been carried on in our nation, surely God has been good to us. Surely, as a nation, we do not deserve the blessings that are ours this Thanksgiving season. Might it be that there is still enough righteousness — enough salt in our nation to preserve it.

We who till the land are harvesting another bountiful crop of the fruits and grain of the earth. With such a great need about us and in the other nations of the world for food, raiment, and the

other necessities of life, truly our God has evidenced his love and mercy for us and his benevolence toward us in granting this increase of the good things of the earth.

We can better understand how much we have to be thankful for by comparing our lot with that of millions of other fellow beings in wartorn nations. Here we have our comfortable homes with food, raiment and fuel to supply our needs during the rigors of winter; we have our loved ones about us, our church privileges, a means of livelihood and all of the modern conveniences that add to the comforts and joys of life. Now place this picture beside that which is found with many in other lands – destruction and desolation, hunger, starvation, sickness, death on every hand, a miserable existence at best. In view of these things, are we not a favored people?

Sometimes when we think upon the goodness of God toward us we wonder if there is as much evidence of appreciation about us as there should be. Surely the manifold blessings of God call for expressions of gratitude and deeds of service on our part in recognition of the unmer-

ited favors of our God in our behalf. It would seem, in view of the bountiful harvests and our good things that are ours to enjoy another year, we can well afford to pause from our activities and praise God from whom all blessings flow. James calls our attention to the fact that “Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning.” (James 1:17.)

One of the most beautiful expressions of praise is found in Psalms 100. “Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.”

In this psalm an invitation is extended to us – even to all nations, to join with the author in a season of thanksgiving. He calls our attention to some of the

vital facts pertaining to life and its blessings and indicates that all glory and praise is due to the God above, in whom we live and move and have our being. Would to God that all men everywhere might recognize these facts and join with the psalmist in a genuine season of worship and praise and sacrificial service to the God above.

At another place the psalm-

ist declares "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Let all of us who know and love the Lord say amen, and prove our gratitude in service to our Lord.

Selected from the
November 15, 1945 issue
of the Bible Monitor

A KENYAN WEDDING AND A HEAVENLY WEDDING

On August 20, we celebrated a wedding here at the mission in Kenya. This was a greatly anticipated event, being the first wedding since the church was established here. The bride and groom were Annitah Nafula Juma and Jackson Iningu. Jackson is a member here at the Makutano congregation. Annitah lived with her family about two and one half hours away.

Jackson had known Annitah for quite some time. He had been making plans to marry her, arranging to pay dowry to her family. Annitah had visited here, and some of our church leadership had visited her family to insure that everything was in order for the marriage. Jack had

hoped to marry Annitah in April, but things move slowly in Kenya and preparations weren't completed until August.

Many preparations were made for this wedding. As mentioned above, Jack had negotiated with Annitah's parents concerning dowry. After that issue was settled, a series of meetings were held here among members of the congregation. They, along with Jack, planned various aspects of the wedding, particularly the meal that would follow the wedding service. Just prior to the wedding, Jack's home was thoroughly cleaned, the church building prepared, and food bought. Hosea made suits for all the men of the wedding party. Cheryl made a very pretty

cake and we decorated the former church building, where the reception would be held. The day before the wedding, several church women came to our house, where we cleaned rice, peeled potatoes, and sliced cabbage for the post-wedding meal. Annitah had very little to do with the planning or preparations for the wedding.

Saturday, the day of the wedding, dawned bright and clear. Everyone was very busy with last minute preparations. Jonathan had taken Jack and the wedding party members to a pre-wedding service and meal at Annitah's home on Friday. They spent the night there and were expected back here by mid-morning for the 11:00 A.M. wedding service. Guests began arriving here at the mission by 9:00 A.M., and soon the compound was full of playing children and chattering groups of adults, all excited about the day's activities. Three cooks worked on preliminary preparations for the post-wedding meal.

However, ten o'clock, then eleven and twelve o'clock arrived with no sign of the wedding party. By two o'clock, guests were becoming hungry and the children's wedding fin-

ery was rumpled and dirty. The main topic of conversation became, "Where are the bride and groom?"

Finally, at nearly 3:30, the Cruiser with its load of wedding party members pulled in. There was also a taxi containing Annitah and her parents, as it is against tradition for the bride and groom to ride together to the wedding. Immediately their tardiness was forgotten as the guests began laughing and singing. The large crowd streamed toward the church building.

Congregational singing for the wedding service began at 4:00 and continued for about half an hour until all the wedding party and family members were seated. Everyone stood when the bride appeared, accompanied by her parents. The three walked very slowly up the aisle and were seated at the front. Alan gave the sermon, followed by Hosea who led Jackson and Annitah in their vows and assisted them in the lighting of the unity candle.

The reception was festive and noisy. The bride and groom were decorated with long, sparkly necklaces resembling leis, before feeding each other wedding cake. Then Florence

cut the rest of the cake into inch square pieces and piled it on plates, after which it was served – into the guest's hands! Finally, the post-wedding meal was served at about 8:00 P.M., consisting of goat, cabbage, rice, potatoes, ugali, chapati and chai.

There is another Wedding to which we are all invited. A Bridegroom is coming for His bride, those who belong to Jesus and walk in holiness with Him. As Annitah waited for Jackson to come and claim her, we are waiting for Jesus to come and claim His bride. As a bridegroom desires that his wife be pure, so Jesus expects, even commands, that we be pure for Him. "That he (Jesus) might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27) "Wherefore, beloved,...be diligent that ye may be found of him in peace, without spot, and blameless." (II Peter 3:14)

Much preparation went into Jack and Annitah's wedding. Similarly, we need to be preparing to meet our Bridegroom. Paul instructs us in Philippians to "...work out your own salva-

tion with fear and trembling." (2:20) There is a saying: "Heaven is a prepared place for a prepared people." The five virgins in Matthew 25 were not prepared, though they knew the bridegroom was coming. Verse 10, "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." The foolish virgins were not allowed to take part in the wedding.

"And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching." (Luke 12:36-37) This "watching" does not mean sitting and observing the eastern sky, but being about our Father's business, as Jesus was. We cannot be ready if we are not preparing.

Unlike Jack and Annitah's wedding, Jesus' wedding will not be late. It will occur at exactly the time that God has planned. The Bible says, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the

Father.” (Mark 13:32)

As there was a meal following Jack and Annitah’s wedding, so there will be a meal for Jesus and His bride. Rev. 19:7 and 9, “Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. Blessed are they which

are called unto the marriage supper of the Lamb.” Let us all be living for Jesus so that we can be part of His bride.

The Bridegroom will not be late to His wedding. Is the bride preparing?

In Him,
Sister Brenda Meyers

HOW DO YOU TREAT YOUR MOTHER-IN-LAW?

Do you treat her like your Mother? Do you spend time with her?

“And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. When she saw that she was steadfastly minded to go with her, then she left speaking unto her.” Ruth 1:16-18.

If someone wants to find out about you, whom do they ask but your Mother? If you want to know your husband’s (or future husband’s) – likes, dislikes, and so forth, ask his mother – your

mother-in-law (or future mother-in-law). What a great way to build a positive relationship with your mother-in-law. Remember she is your husband’s (or future husband’s) mother! She will be and is a very important link to what makes your husband tick.

Do you spend time with her – before your marriage, after marriage, before children come, and after children come – if God so blesses you? Why not invite her for lunch? Take her out for lunch. Ask her if you can come to her house for lunch. Go shopping together or on an outing. Ask her advice or her opinion. Ask her about scriptures. Ask for her help in something you are doing. Offer your help to her.

Oh, she is miles away; there is the phone, letter writing, or e-mail. However, do not just talk

to her when your husband calls her. You call her; tell her what your husband did for you and so forth. She will appreciate knowing that what she taught her son, he is doing! Praise her for a good job. Praise your husband; you will ultimately reap the benefits!

If God blessed you with children, do you allow her to baby sit her grandchildren – for no other reason than for her to spend time with them? Do you call her and tell her what her grandchild just did? Keep her informed what her grandchildren are doing. Ask her advice on raising children. Ask her how she handled a certain issue when her son was young. The same gene is probably in your child and her advice may be the answer you need to correct the situation.

Grandparents will have a tendency to spoil their grandchildren. If she is allowing your child to get away with something, you need to speak gently to her, asking her not to allow that. Explain why you do not want your child acting that way so she understands. Listen to her helpful hints.

All of you are good mothers. There will be times when you need an hour to yourself. Do not

hesitate to call your mother-in-law. She is waiting for your call. I am sure if you talk to her and your own Mother about those times, they will admit they should have taken that opportunity more often.

Here is a test for you. Keep track for a couple of months how many times you call your mother. How many times you call your mother-in-law. How many times you are at your mother's house. How many times you are at your mother-in-law's house. It is okay that it is not even. This is not about being equal. However, it is about how you treat your mother-in-law.

Remember you are training your children how to treat their mother-in-law. Is this how you want to be treated when you become a mother-in-law?

“And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband.... The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.” Ruth 2:11-12.

In Christian love,
Sister Beaty Sweitzer

SOME DOUBTED

Matthew 28:16-17, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted."

A thorough reading of Matthew, especially the twenty-eighth chapter, will give us much to meditate upon. According to verse 17, some of the disciples doubted the fact that Jesus had risen from the dead. They either believed that the man before them was not Jesus, or that it was Jesus and that He had not died after all. This attitude of doubt is hard to justify in light of the evidence.

How could this man not be Jesus? They knew Him. They walked with Him for three and one half years. They knew Him intimately. They spent weeks at a time together in uninterrupted fellowship. They saw Him raise others from the dead. Could He not raise Himself?

Granted, He did look different. He had been beaten severely and slapped around. His back was cut to ribbons. His head had many holes in it from the "crown of thorns". His hands and feet had been pierced with

heavy nails. Then there was the matter of that horrible wound in His side. It was a ghastly, open tear. Many of the disciples were present when these marks were made in His body. There was a paleness about Him that was usually seen on a dead person. The blood was missing. Yet with all these differences in appearance, He spoke the same. "Never man spake like this man." John 7:46. He was anointed by the Father. He was "full of grace and truth." John 1:14. He was God in the flesh.

Much had happened in a few short days. The crowd that loved and followed Him turned against Him. "Crucify Him," they cried. Only Mary and John were with Him at the end. All the rest of His followers had fled. When He died they had set soldiers to guard the tomb. Was it because they feared someone would steal the body, or because they indeed believed He would rise again?

Doubt is very prevalent. We see its effect today. People are suspicious, uncertain, and easily confused. Even Peter and James, two of the three that were with Jesus on the Mount of Transfiguration, also ran

away when Jesus was crucified. On the Mount, Jesus spoke with Moses and Elias, two men long dead. They recognized them although no likeness of Moses and Elias existed. Yet, when Jesus was nailed to the cross, they ran.

It is the same with us today. Jesus must ever be in the picture. We cannot take our eyes off Him for one moment. If we do, doubt will set in. (He that doubteth is damned...." Romans 14:23). Peter told Jesus that he would never forsake

Him, but before the next morning he denied Jesus three times. These scriptures are for our learning and edification. Let us take a lesson from the disciples. We are no different. Let us continue to trust Jesus daily and never doubt.

Melt the clouds of sin and
sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day!

Brother Lynn H. Miller

VIDEOS AND THE SAINTS?

"...use not liberty for an occasion to the flesh." Gal. 5:13. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Phil. 4:8.

A story is a very powerful tool. The vision and sound of a video doubles the impact of a story on your minds. What do you set before your eyes? Are you putting "pure" and "true" things on the "hard drive" of your

memory? Our liberty in Christ is to lead a life of "good report". Are you inviting murder, adultery, or fornication into your home?

Our hearts quickly become dead to what we see. Do we turn off a video the instant a swear word is used, or God's name taken in vain? Are we not just as guilty of saying it, if we sit and willingly watch it? "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Exodus 20:7

When you have quiet mo-

ments to yourself, do you ponder the story line of the video, or the word of GOD? "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein:...." Joshua 1:8. It is nearly impossible to meditate on the Word of God when the visions of a movie continue to flit across your mind.

After watching a video, it is easy for discontentment to settle in our hearts. Perhaps wishing for a romance that's picture perfect, or more excitement and thrills in your life. Do you notice a restlessness and lack of creativity in your children after they watch a video? Many movies make Father and Mother look foolish...a subtle undermining of respect and authority.

Our lives are full of blessings and adventures. We are deceived in thinking that movie stars have a much more exciting life. Videos lie about time and life's happenings, years on the screen pass in but moments. Wives, do you wonder if your husband is thinking of you, or the beautiful women on the screen? Do you want your young, pure daughters to be

dwelling on young men in the movies? Your sons, can they keep pure thoughts with scantily dressed women in your living room?

So, how do you choose? Are there any good (pure, righteous) videos? Ask yourself some simple questions. Do you feel blessed and encouraged in your Christian walk after watching that type of video? Would you be comfortable asking a Holy God to sit with you to watch the videos you bring into your home?

Ask your family what makes them uncomfortable. You may find that your children will set a higher standard than you do – but it's up to you to keep that standard. Make a commitment as a family; stick to it. Be accountable for what you set before your eyes. Do not procrastinate until the next video comes into your home. Prayerfully make choices to protect yourself and your families' souls. Communicate with your family what choices you will stand on – in your home and in your friend's home.

"I will behave myself wisely in a perfect way...I will walk within my house with a perfect heart. I will set no wicked thing

before mine eyes....” Psalm 101:2-3

My heart aches from the videos being seen by the saints in our fellowships. I used to think I was “big enough” or “mature enough” to handle certain videos. As the Lord continues to work in my heart, I realize I can not have a close and consistent relationship with Jesus when I

quench His Spirit by what I set before my eyes. Let’s make choices for the Kingdom of our Lord, and stand strong!

Gal. 5:25 says, “If we live in the Spirit, let us also walk in the spirit.

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MILITARISM, PACIFISM, NONRESISTANCE

These three words represent three schools of thought that are brought to light when the war situation becomes prominent. In times of peace, but with war as an ever-present possibility most people may be classified under two heads: (1) the war party; (2) the peace party. The first may be classified under two heads: the first may be called militarists; the second pacifists. As for nonresistant people, they are in a class by themselves, as we shall notice later on. Let us notice these three classes separately.

Militarists

This class of people, while professing a preference for peace rather than war, believe

that the practical way to preserve peace among nations is through preparedness for war. Their slogan is, “In time of peace, prepare for war.” Theirs is a war psychology. When the rumblings of war are heard in the distance, they constitute the war party. When war actually breaks out, they are aggressive in promoting a war psychology, doing their best to get the masses of people war-minded. They contend that it is every man’s duty to support the war -whether as enlisted soldiers, sailors, marines, or aviators – or supporters of war in a noncombatant capacity. The more numerous and resourceful these war parties are on both sides of the conflict, the more savage and destructive the war.

Pacifists

The pacifist looks at war from a different viewpoint. He sees the awfulness, savagery, destructiveness, and demoralizing nature of war. If he is a Christian, he recognizes the force of the teaching of Christ the Prince of Peace, and of the apostles whom He ordained to preach the Gospel of peace among "all nations." He recognizes that ever since the fall of man (the first-born child turning out to be a murderer) there has been strife and contention, hatred and murder, "wars and rumors of wars," to foster the work of destruction among the human race. He recognizes that wars invariably leave demoralizing and destructive influences which make even conquering nations losers through the dreadful carnage. For these and other reasons the pacifist testifies against the destructiveness and savagery of war, preaches peace, and opposes militarism. The numerous pacifist organizations between times of war are accounted for because of these reasons.

But the average pacifist is weak in that his pacifism becomes weak (is often lost) in times of war. It is common

knowledge that many who, during periods of time between wars were among the loudest in their testimony against war, lost their testimony for peace and turned into supporters of "this war" which is intended to make all future wars impossible. We heard it in World War I; we are hearing it again in this time of World War II.

Nonresistants

This is the class of people who through conscience and loyalty to Jesus Christ the Prince of Peace are adherents to and witnesses for the scriptural doctrine of Nonresistance. They remember that the prophet described the (then) coming Messiah and Redeemer as "The Prince of Peace" (Isa. 9:6); that when, according to the Prophetic Word, He finally came to earth, the heavenly host proclaimed the doctrine of "on earth peace, good will toward men" (Luke 2:14); that after He entered upon His ministry and "taught as one having authority" (see Sermon on the Mount, Matt. 5-7), He taught after this fashion: "Resist not evil"; "Love your enemies"; "Do good to them that hate you"; "They that take the sword shall perish with

the sword"; "If my kingdom were of this world, then would my servants fight"; and so forth.

The disciples of Christ, like their beloved Lord and Master, likewise proclaimed the doctrine of nonresistance. Here are a few excerpts from their writings: "Avenge not yourselves"; "If thine enemy hunger, feed him"; "Overcome evil with good"; "The weapons of our warfare are not carnal, but mighty through God"; "The servant of the Lord must not strive"; "As much as lieth in you, live peaceably with all men"; and so forth. The quotations from the apostolic writings throw some light on what our Lord and Saviour (the great and mighty Prince of Peace) had in mind when He said: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Nonresistant people are nonresistant because they are loyal to the teaching of Christ the Prince of Peace. This does not mean they are not submissive to civil government, or to any of "the powers that be" on the earth. They are pacifists, in that they are advocates of and promoters of peace. But their peace principles are the same in times of

war that they are in times of peace. While they can not consistently belong to any resistant body like "The War Resisters' League", neither can they conscientiously or consistently disobey the commands and the admonitions of Christ and His apostles because some earthly authority commands them to do so. Being loyal to the nonresistant teaching of the Gospel of Christ, they prefer the name "nonresistant" to any other name that may be applied to the peaceful followers of Christ.

But we are not consistently nonresistant unless we exemplify all other teachings of our Lord that belong to a life of peace and holiness. With the peace of God reigning in our lives, let us move forward in faith and love, willing to suffer for righteousness' sake rather than inflict violence upon others, remembering the divine assurance, "I will never leave thee nor forsake thee."

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Selected from the
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A REMNANT SAVED - A REMNANT LOST!

"For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Romans 11:21-23

It would seem like an almost "sure fire" way to be a successful author is to become well known, then write a book (or a series of books) on prophecy. We confess that we find the subject to be too complicated for our unlearned mind. Therefore, we are not dogmatic about some of the things we are about to share.

The earlier part of the reference chapter and verses following would assure us that the natural branches referred to is the nation Israel. We wish to think about why God "spared not the natural branches." The phrase "lest he also spare not thee" refers to the Gentiles who became a part of the Church according to the entire text.

God's goodness is emphasized in all of the different

churches. And rightly so! Without the goodness (grace) of God we would be forced to work our way to Heaven (which many teach) and ultimately fail. But what has happened to the severity of God? Many churches refuse to preach on an eternal Hell. In the mind of a large portion of the earthly church everyone will go to Heaven. Some would procrastinate on such individuals as Hitler.

We experience the goodness of God if we continue in His goodness. What does this mean? First of all, we cannot know the goodness of God without a true born again experience through accepting the Lord Jesus Christ and His sacrificial death on Calvary's cross. Then the Holy Spirit indwells within us and guides our way. But the Scripture says **if thou continue in his goodness**. This sounds to us like a personal decision.

The last part of this verse makes it clear that not continuing in the goodness of God will cause you to be cut off. Does this mean that the entire Gentile church will be cut off because some do not continue in God's goodness? Such an idea is ridiculous, in our humble opin-

ion. Rather those who do not continue in God's goodness will be cut off.

This leads to some interesting questions concerning a popular teaching, which is many times interposed with prophecy teaching. The first question, and we have discussed these in other writings, is does a one-time commitment guarantee you eternal life? We believe this is one of many passages of Holy Scripture that proves unconditional eternal security to be a false doctrine. The next question is does continuing in the goodness of God include following His instructions? A reading of the Old Testament will reveal that the reason God "spared not the natural branches" was because Israel, as a nation, refused to follow the precepts of God.

There was always a remnant that did follow the commandments of God. This remnant did not experience the severity of God. Though they were small in number, there were those Jewish individuals in the New Testament era that were looking for their Messiah. Eventually, those individuals made up the original Church. God did not cast them away but led them

into all Truth.

Another question that comes to mind is can we continue in God's goodness and follow the thinking of the world? The world says gambling is all right. Does the church agree? It seems like playing the lottery has become acceptable with many Christians, especially if the "pot" is quite large! Many will participate in "gambling" as long as no money is put forth. We, personally, believe that if a prize is involved Christians should abstain. We could mention many other things that we have already addressed in other articles.

It says if Israel abide not still in unbelief, they shall be grafted in again. There were at least three major factors in Israel's sliding into unbelief. The first was their desire to be like all the other nations around them. The second was their acceptance of the false gods of these nations. The third was thinking they could make it on their own righteousness.

The modern ecumenical movement has had an influence on many churches. Many of those who do not accept this view are often influenced by those who do. We see this as

similar to Israel wanting to be like all the other nations. Popular opinion, rather than God's Word is often the deciding factor on an issue. Is the church in danger of accepting false gods? In our humble opinion modern Christianity has produced several "gods". The health and wealth gospel makes money and good health a "god". Has large numbers on the roll be-

come a "god"? Can patriotism become a "god"? We should not be anti-American but when a nation becomes more important than God's people, there is a danger. Many confuse this issue by making America a "Christian" nation.

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BIBLE STORY

PAUL, A PREACHER AT ROME

The Apostle Paul, having been shipwrecked and coming through storms and perils of the sea, finally arrived in Italy. This was nearly 2000 miles from Jerusalem. At the seaport of Puteoli they found Christian brethren and stayed with them seven days, then went on their way toward Rome. Other Christians heard of Paul and came to meet him as far as fifty miles from Rome. For this Paul was thankful to God and took courage. He had been away from Christian friends for about six months. It had been two years since God had first told Paul that he must witness for Him in Rome. Rome was the capital of the Roman Empire which at one

time included the whole civilized world. Its population when Paul was there was a million and a half people. Here was where God wanted Paul to preach about Jesus.

Arriving in Rome, Paul was delivered to a captain who kept the prisoners. Paul was allowed to live by himself with a soldier who kept him. This probably means that he was kept chained to a soldier because that was the way prisoners were treated at that time. After three days in Rome, Paul called together the Jews that lived there and told them of his unjust arrest and how he had been a prisoner because he had preached of Jesus, who was the hope of their nation.

After Paul told them about Jesus, some believed him and some didn't. When they couldn't agree among themselves they departed from Paul. It was hard for the Jews to accept Jesus as their Messiah because the leaders in Jerusalem had sent men to every nation, warning the Jews that lived away from Palestine not to believe in Jesus.

Paul lived for two years in his own rented house and preached

to all that came to him. He was a great man for God at Rome. His influence even went into the palace. There were some of Caesar's household that were converted to the faith of Jesus. It was in Rome that Paul wrote the epistles or letters to the Ephesians, Philippians, Colossians, Philemon, and possibly Hebrews.

Brother Rudy Cover

THE BEATITUDES

S. N. McCann

They Shall Be Righteous

"Blessed are they that earnestly desire to be righteous: for they shall be righteous." Matt. 5:6

To be righteous implies personal touch with God. Can God put himself in touch with an unrighteous man? Does God put himself in touch with the unrighteous? Only through a lying spirit or a lying prophet, that he may bring evil upon them. This God has frequently done in the past, is doing now, and will continue to do. Micah told Ahab that "Jehovah hath put a lying spirit in the mouth of all thy prophets." Ahab heard the lying spirit and was slain because he was un-

righteous. I Kings 22:23. "God sent an evil spirit between Abimelech and the men of Shechem" that they all might be punished for unrighteousness. Judges 9:22-24. After Saul became disobedient to God, "The Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him." I Sam. 16:14. "An evil spirit from God came mightily upon Saul."

God deals with unrighteous men now just as he did in former dispensations. It is an awfully dangerous thing to take hold of any of God's work with unholy hands, with an unhallowed life, without righteousness. "For this

cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." II Thess. 2:11-12. This means all who are unrighteous in the church now. It means all who pray, "Lead us not into temptation," and refuse to forgive those who sin against them. It is a dangerous thing to pray the Lord's Prayer if a man has hatred in his heart to any man; much more so if he hates an erring, stumbling brother.

God has put himself in touch with the righteous in all ages for their good and for the good of all who will hear them. God's promise of close personal touch with the righteous is stronger to us than it has been to any former people, dispensation, or age.

God put himself in personal touch with Noah, because "Noah was a righteous man, and perfect in his generation; Noah walked with God." Gen. 6:9. God said to Abraham, "Walk before me, and be thou perfect. And I will make my covenant between me and thee." Gen. 17:1-2. Abraham was in personal touch with God, not only because of his faith, but also because his faith made him walk

acceptably before God. He was a righteous man. Moses was in direct personal touch with God. God said to him, "He is faithful in all my house. With him will I speak mouth to mouth, even manifestly and not in dark speeches; and the power of Jehovah shall he behold." Num. 12:18. Moses' personal touch with God made him forget himself in his zeal for the people, even praying that if God would not pardon their sins he should blot him out of the book which he had written. Ex. 32:32.

God was in direct personal touch with the holy prophets, Elijah, Elisha, Isaiah, Jeremiah, Daniel and others; he revealed himself to them; he led them in the way they should go; he shielded them from dangers both seen and unseen; and he made even their enemies to serve them.

God is in much closer touch with the righteous of this dispensation than he was with the prophets or the patriarchs of old, if we can trust his promises or believe his Word. John was greater than the greatest of the prophets, but the least in the Kingdom of Heaven is greater than he. God assures us the Holy Spirit, as a Guide, as a

Comforter and as an Indwelling Presence. The Holy Spirit "shall guide you into all the truth." John 16:13. In this world of conflicting theories and doctrines men surely need an infallible guide. God provided such a Guide for his apostles and under this leading they wrote the Gospel. This Gospel is declared to be God's power to save all who believe. That same Spirit will guide us infallibly into the mysteries of the Gospel, revealing the secret things of God kept hidden since the foundation of the world. The Gospel is a hidden mystery to the unrighteous man, but light and life to the righteous, because he is in touch with God's Holy Spirit.

If a Christian is led to question the Gospel in the smallest duty enjoined, the spirit leading him is a different spirit from the one that led the apostle who wrote the Word. If it is a different spirit, then the apostle who wrote did not have the Holy Spirit or else the Christian who questions the principle or command does not have it. Which do you want to believe, the Spirit that guided the apostle or the spirit that is guiding you? Is the spirit that leads you born of a righteous life or is it born of a

desire to justify the position you have taken, or of a fleshly lust? One may well question whether his life is righteous before God if he has a spirit that is leading him contrary to the Gospel in the smallest matters. The Spirit of God cannot contradict itself. It will never lead a righteous man wrong, but a spirit from God does lead the unrighteous into error.

The Spirit is given to the righteous to comfort them in all of life. Jesus calls him the "Comforter, even the Holy Spirit." The name implies one who gives consolation and peace. There is no sorrow that can come into the life of a righteous man where this Comforter cannot come; no sorrow that he cannot heal; no broken heart that he cannot bind up. Some sorrows are too sacred and too tender for the touch of the human hand to heal. The gentle, soothing, comforting touch of the Holy Spirit can heal the most tender and sacred sorrow that comes into life. Men may drown most of the sorrows of life in the cares and pleasures of the world, but there will come, and there do come, sorrows into every life that only the touch of the Holy Spirit can heal. How sweet,

when sorrow comes, if the Holy Spirit can be an Abiding Presence, soothing the troubled heart and comforting the broken spirit.

The Holy Spirit is an Abiding Presence, an Indwelling Person with and in the righteous. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, and such are ye." I Cor. 3:16-17. We have here the touch of the Divine with a righteous man. The Holy Spirit dwelling in the holy man. The righteous, the holy, in touch with God in the person of the Holy Spirit. The Holy Spirit cannot dwell in the man who defiles his body with sin, because "the temple of God is holy." This means not imputed, but personal holiness; the holiness that comes from overcoming the sins of omission as well as the sins of commission.

Jesus Christ is with and in the righteous. "When two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. "I am with you always, even unto the end of the world." "I am with thee, and no man shall set on thee, to

harm thee." "He that eateth my flesh and drinketh my blood abideth in me, and I in him." John 6:56. "He that abideth in me, and I in him, the same beareth much fruit." John 15:5. "And hereby we know that he abideth in us, by the Spirit which he gave us." I John 3:24.

Christ cannot abide with, much less in, a man who is not dead to sin, who is not risen with him, to walk in newness of life. If a man wants Christ with and in him, he must be righteous. The devil is with and in the unrighteous, but Christ cannot nor will not dwell with nor in them. When Christ comes into a man, the devil and sin must get out and the man becomes righteous, personally righteous.

The Father is with the righteous, in them and for them in this troublesome world. "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. "We will come unto him." The Father and the Son will abide with the righteous. What a glorious fellowship the righteous have, the Holy Spirit, the Son, and the Father! No wonder that their prayers avail, and avail much. No wonder that

they are without condemnation. No wonder that they have peace and joy. No wonder if they can always rejoice. "We are a temple of the living God; even so God said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." II Cor. 6:16. God dwelling in his children, walking in them, a present reality, a real power, transforming them into his own likeness, even like unto his "Only Begotten Son." "Ye are the light of the world" becomes a reality to anyone in whom the Holy Spirit, with the Father, and with the Son dwells.

Ye have overcome the world because greater is he that is in you than he that is in the world.

God "that spared not his own Son, but delivered him up for us all, how shall he not also freely give us all things?" Rom. 8:32. If God was for us when we were yet sinners, how much more is he for us now that he can dwell with us and in us? There is no comfort, no consolation, so great as the assurance that God is for us; no place of security that is safe if God is not for us; and no place of danger that duty calls us to that need be feared if God is for us.

MARRIAGES

MEYERS-NISWANDER

Sister Ashlee Meyers, daughter of Bro. Delvin and Sis. Jean Meyers and Bro. Evan Niswander, son of Dale and Anna Niswander were united in marriage on August 6, 2005 at the Dallas Center Dunkard Brethren Church, Dallas Center, Iowa. Their address is 8167 Diehls Woods Road, St. Thomas, PA 17252.

BLOCHER-PRICE

September 3, 2005 was the wedding date set by Brother Benjamin James Price, son of Philip and Stephanie Price and Sister Cathy Arlene Blocher, daughter of Brother Stephen and Sister Karen Blocher. Their address is 5625 Pence Shewman Rd., Eaton, OH 45320.

NEWS ITEMS

LEADERSHIP CONFERENCE

The 2005 Leadership Conference will be held at Dallas Center, Iowa, November 11-13, 2005. A Lovefeast will be held the evening of November 12th. Please send reservations to Bro. Dale Meyers, 2369 F Avenue, Redfield, Iowa 50233, or phone (515) 833-2904, or e-mail jdmfarms@starband.net.

ENGLEWOOD, OHIO

A week of Revivals gave us a breath of fresh responsibilities in our duties to God. In response to Brother Keith Snyder's presenting God's Word, two young souls, Joel Garber and Andrew Stauffer, responded to the wooing of God's Spirit. They will need much prayer.

We were pleased to entertain Sister Margaret Snyder and Cody, also. May the Lord's blessings continue to be with them.

Sister Ruth Speicher, Cor.

OLD BIBLE MONITORS NEEDED

I am in need of issues of old Bible Monitors from 1922 through 1943 only. I am trying to get a complete set for preservation in the Brethren Heritage Center. If you feel that you might have some old issues hidden away in the attic or elsewhere from your parents or grandparents and would like to preserve them, I would appreciate having them for the collection at the Center.

Brother Paul Stump
10340 Diamond Mill Rd.
Englewood, OH 45322
Phone 937-836-6559

THANK YOU

I want to express my heartfelt "Thanks" to the many Brethren and Sisters and friends for your many prayers offered on my be-

half during my surgery, hospital stay, and my recovery at home. Also for the many cards, letters and words of encouragement. I received in excess of 150 cards and they are still coming. Also a thank you to those of you who have sent pages for my scrapbook. God is good. I thank Him for healing mercies and His Divine Care in these trying times. May God bless each one of you.

Brother Paul Stump

THANK YOU

I want to thank all the Brethren and Sisters who sent me cards and gifts on my 80th Birthday. What a wonderful surprise! Thanks again.

Sister Esther Blocher

THANK YOU

I want to thank all the Brethren and Sisters and kind friends who sent me birthday cards for my 70th birthday. They came from the whole brotherhood. Just wonderful to know that there are those who care. May God bless each and everyone.

Thanks again
Brother Amos Eberly

REQUEST

May God, who made the sunshine and the skies so bright and blue,

Fill your hearts with happiness and your day with dreams come true.

November 21, 2005 will mark the 59th wedding anniversary of Warren and Luella Smith. It is also Warren's 80th birthday. Their family would like for you to share in their joy and happiness on this day by inviting you to take part in a card shower for Warren and Luella's anniversary and Warren's birthday.

Their new address is:

Mr. and Mrs. Warren Smith
33720 Rd. 26
McClave, CO 81057

ADULT SUNDAY SCHOOL LESSONS FOR DECEMBER 2005

Dec. 4 – Everything Made New – Rev. 21:1-13

1. What is your understanding of the new earth and who inhabits it?
2. What must we be if we are to inherit the things God has prepared for us?

Dec. 11 – No Need For a Temple – Rev. 21:14-22:5

1. Do you understand the language of the description of the city to be literal or symbolic?
2. What is better about the paradise of Rev. 22 than the paradise of Gen. 2?

Dec. 18 – Come For He is Coming Quickly – Rev. 22:6-21

1. What is the meaning of “root” and “offspring” of David?
2. After hearing the proclamation “Behold, I Come Quickly”, do we as believers sense the urgency to urge others to come to the living waters?

Dec. 25 – The Birth Of Christ- Micah 5:1-15

1. What is the meaning of the words “Bethlehem” and “Ephratah”?
2. Consider the sense of the expressions in verse 2; Out of thee shall he “come forth” and his “goings forth”.

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR DECEMBER 2005

Dec. 4 – Stephen's Witness – Acts 6

1. Why were those of the synagogue so disturbed by Stephen's preaching?
2. To what extent do you think our countenance affects our Christian witness?

Dec. 11 – Conversion of Saul – Acts 9:1-20

1. Explain the expression "It is hard for thee to kick against the pricks".

Dec. 18 – Diligence – II Peter 1:3-15

1. What is the connection between spiritual blindness and lack of diligence?
2. How do you make your calling and election sure? Or how would you explain the sense of that?

Dec. 25 – Birth of Christ – Isa. 9:6-7; Micah 5:1-4; Matt. 1:18-25; Isa. 7:13-14

1. How important is the doctrine of the virgin birth?
2. What is the teaching of the Immaculate Conception, and is it Biblical?

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BIBLE MONITOR

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DECEMBER, 2005

NO. 12

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

I'M GLAD HE CAME

Emily R. Moore

He's coming! Proclaimed the prophets of old,
To a world wrapped in sin's dread night,
From heaven the rays of His glory shall shine
Bringing gladness and glorious light.

Wonderful, Counsellor, He shall be called,
Prophet and Priest and King,
Child of humanity, God's only Son, -
He alone salvation can bring.

Author of Peace, Redeemer and Friend,
Foundation, precious and sure;
God's everlasting, Immanuel, Lord,
Heav'n's Balm making us pure.

He's come! Said the angels o'er Bethlehem town,
He's come Whom the sages foretold;
All glory to God, on earth peace and good will,
Oh, come your blest Saviour behold.

'Tis Jesus, the Christ, God's gift to man,
The Truth, the Life, and the Way!
Shepherd, Sustainer, Advocate true
Light of eternity's day.

-Selected by Brother Galen Litfin

THE MIRACLE AT BETHLEHEM

The events of the first Christmas were miraculous. It was a miracle that God's age-long plans were fulfilled to prophetic detail. Jesus Christ, the Anointed Savior, was born in the city of David and was worshipped not by priests and kings but by shepherds. Mary had made the danger fraught trip from Nazareth safely. Although there was no room in the inn there was a warm stable nearby. The miracle continued as the star continued to shine in the East as long as necessary to guide the Wise Men to the house where Joseph, Mary and Jesus now lived.

The miracle continued as He was protected from the murderous plans of King Herod. The Wise Men may have been

guided by human reasoning to try to find the Baby Jesus in Jerusalem, but they were guided by higher wisdom when they failed to return to reveal the whereabouts of Jesus to Herod. The very gifts that were brought as gifts of worship for the child financed the escape from Bethlehem to Egypt and living expenses while there. The gifts arrived just as they were needed for the journey.

The virgin birth was a necessary miracle to bring to Earth One who could save fallen men from their sins. Being virgin born He was untouched by the sins of the flesh. He could be offered as the perfect, sacrificial Lamb when the miracle of His death, burial and resurrection was accomplished. The miracle at

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Bethlehem was directly linked to the miracle of Calvary.

Without either miracle, we would be lost without a hope of rescue. If He were not born of the virgin, He could not be our perfect Lamb of sacrifice. His birth would have been an interesting sidelight of history without the ultimate miracle of His resurrection. Christmas only has meaning as it is connected with Easter. He was born to die. He was born to die not for His own sins but for the sins of the world.

The miracle of Bethlehem goes beyond His teaching, healing and sacrificial dying. The miracle becomes personal when we make the good choice to receive the Gift of God. When we are willing to let go of our own pride, accomplishments, and sin, and allow Him to save us to the uttermost, we become a part of the miracle of Bethlehem.

As we journey through this life, we experience many miracles that may pass unnoticed if we are not careful. Every day is a day full of miracles. The very miracle of life itself should draw raves of praise from our throats. The conception and birth of a child is a miracle beyond our understanding. Breathing another miracle. Ev-

ery day that we can enjoy the companionship of a loved one is a miracle. Sometimes the ravages and toils of life burden and harm the body to where it hardly functions, but it remains a miracle until the last breath is taken. Loved ones on the brink of eternity are a miracle as they linger just a little longer to share a few moments with us.

Death itself is a miracle. As it steals over the body and takes away the senses and the breath of life, it brings a change. The miracle is no longer in the body of clay left behind; it is in the spirit that has fled back to the Maker. The miracle of eternity awaits us as we are ushered into the glories of Heaven.

Birth and death are the two great mileposts of our lives, but there are many miracles in between. The miracle of the physical life is but part of the story of our journey. The miracle of the new birth and the journey with others who have had a similar experience is another exciting part of our lives. When we make the journey from the baptismal river to the River Jordan, it is a miracle that our lives can be so interknit with others, who have shared God's Gift. They can worship and serve together in

many appropriate ways that will continue to knit their hearts together as one.

The miracle of Christian fellowship will bring together those who have come from various areas, cultures, positions and possessions. It is a marvel that all can come together as a body of believers. When we compare the world around us with their various levels of status and position, we can be thankful that God has made us one body.

The miracles of life are not just coincidences that make us feel good. God gives them to

us for the betterment of our lives and the upbuilding of His Body. He has paid the price and given what was necessary to bring these miracles into our lives. The miracles of our lives are connected with the miracle of the first Christmas. God gave His best Present that we might continually enjoy miracles in our lives day by day.

Have you received a miracle in your life? Are you enjoying a miracle each day? Merry Christmas.

M.C.Cook

THEY SHALL CALL HIS NAME JESUS

Matthew 1:21, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

The name of Jesus is honey in the mouth, melody in the ear, and joy in the heart. Jesus is the way to God and God's way to man. He says in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The name of Jesus is as an ointment poured forth. Isaiah 1:5 poses the question, "Why should ye be stricken any more?" God has

the remedy for every illness of the heart. Song of Solomon 1:3 says, "Thy name is as ointment poured forth." It heals the body as well as the soul.

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things become new." (II Corinthians 5:17) Majesty and power, union and intercession are all invoked in the name of God, but "...there is none other NAME under heaven given among men whereby we MUST BE SAVED." (Acts 4:12) Jesus' name is the only name that contains the oint-

ment. Only Jesus can save the sin-sick soul.

We need to preach and teach Jesus Christ to the world. Matthew tells us that Jesus is identified with His people. "He shall save HIS PEOPLE from their sins." That is why He came. Sure, he could feed a multitude with a few loaves and fishes. He could heal sick folks, and even raise them from the dead. But His purpose was to save from sin. Those other things He did were demonstrations of His love for us and of His power.

His name came from Heaven just like He did: to deliver His people from SIN. He bore sin's penalty for us. We should have gone to the cross for our sins but He did. When He shed His blood and gave His life He did so on our behalf. He did not just work for me, but He worked IN me. His work put in remission every past sin. When we believe in Him, we become new creatures with new desires and new lives.

Romans 5 tells us that if we live in sin we are enemies of God. Christ defeated sin so that we do not have to live under its power. But that is not all He did. He rose from the dead, defeat-

ing the power of death, defeating death itself. He intercedes for us at the right hand of God forever more. May God be praised! We are saved by what He does in us through the Holy Spirit abiding in us.

By His atonement we are saved virtually. By His Spirit He saves us vitally. By His grace He saves us constantly. By His power He saves us eternally. All this is possible if we put our trust in Jesus Christ as our Lord and Saviour.

If we sin every day and claim God's grace to cover our sin this is a change of behavior, not a change of heart. Titus 2:11-12 says, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, IN THIS PRESENT WORLD." It is possible by God's grace to live godly IN THIS PRESENT WORLD. I John 3:3 says, "And every man that hath this hope in him purifieth himself, even as he (Christ) is pure."

What was Jesus' purpose? It was to save HIS PEOPLE from their sins. It was sin that separated us from God. He cannot look upon sin. Jesus upon

the cross took all the sin of the world upon Him, and THE SKY WAS DARKENED, because God could not look upon the scene. Hebrews 7:25 says, "Wherefore HE IS ABLE also to save them to the uttermost." To the uttermost means that HE

SAVES US COMPLETELY: He makes us new creatures. He saves us FROM our sins. He does not save us IN our sins. He is truly an ointment poured forth.

Brother Lynn H. Miller

THE REALITY AND REASON OF THE BIRTH OF CHRIST

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14

Down through the years the reality of the birth of Christ has been challenged. So-called historical researchers have made the claim that Jesus Christ is nothing but a myth, like the pagan gods. True historical researchers have quoted proof that He not only existed but that He was a major religious figure.

WHY Christ was born has caused even more controversy. The reason He was born is very closely linked to His true identity. That He existed eternally

with the Father we cannot comprehend with our finite minds. That He was born of the Virgin Mary and was made flesh is also hard to comprehend. A fairly recent book was written to challenge the deity of Jesus Christ and turns Him into merely mortal man who was married and produced offspring. Although this is only a novel many have accepted the claims as truth. Unfortunately, it fits into the theology of many church leaders today. Before you can accept the true reality and reason of the birth of Christ you must accept the Bible, the infallible Word of God, as Truth.

The reality and reason of the birth of Christ can be found in the first chapter of the book of John. We have already looked at two of these verses. The next verse we wish to look at is verse

17. "For the law was given by Moses, but grace and truth came by Jesus Christ." There are those who insist that Christians must keep the law that was given by Moses. But Christ went beyond the law and gave us grace. The New Testament makes it clear that we are no longer under bondage of the law. But not only did He bring us grace, He also brought us truth. First of all He was Truth. But He also introduced the truth to be acknowledged in His New Kingdom.

There are also those who mistakenly teach that Christ replaced the law. In reality he fulfilled the law and the prophets. While the entire Bible is the infallible Word of God, we read in Hebrews 1:1-2, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds."

The next verse we wish to look at is verse 29. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Here we find the primary reason for the

birth of Christ. He took on a robe of flesh to enable Him to die for the sin of the world. The animal sacrifices of the Old Testament, which could only cover sin, were fulfilled in the death of Jesus Christ on the cross of Calvary. His blood did not only cover sin but actually washed it away.

The last verse we wish to look at is verse 51. "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Even as He came upon Earth once, He will return to Earth some day. This will be the final victory both for Christ and His saints. He will not be born as a babe when He returns but will be in His glorified body. The Bible declares that He was born King of the Jews, that He established His Kingdom while walking upon Earth, that He is the Supreme Ruler of the Church, and that He shall return as King of kings and Lord of lords.

Each must decide how and if they will celebrate the birth of Christ. Personally, we believe there are extreme positions on both sides of this controversy that has unnecessarily caused division in the body of Christ. It

is true the Bible nowhere speaks of a special observation of His birth other than to validate its reality and reason. It is difficult to separate the pagan from the true in many instances. One of the more difficult aspects is there is both a pagan and a Scriptural mother and child observance. "The story of the wife of Nimrod (Semiramis) and her son (Tammuz) gave rise over the centuries to the cult of the worship of the mother and the child. In Assyria she is called Ashtoreth and her son Baal; in Egypt she was called Isis and her son Osiris; in Greece she was called

Aphrodite and her son Eros; in Rome she was called Venus and her child Cupid." "Glimpses from the Book of Revelation by Harold S. Martin."

We believe we should definitely avoid tying into Santa Claus, Christmas trees and parties that include alcoholic beverages. Gift giving should not involve expense beyond our income means. Church services should avoid plays or other special entertainment.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

A SAVIOUR

L. W. Beery

There are some events that have taken place in the history of the world that do not lose their charm or appeal to human kind with the passing of the years. One of these events, which at this season of the year becomes a matter of worldwide attention, is the birth of Jesus Christ. For over nineteen hundred years men have recognized and celebrated the birth of the Babe of Bethlehem, and again this year great preparation is being made

for observance of the day set aside for this purpose.

There is something about the simple account of the birth of the Christ child that captivates the mind and lures us into a realm where we are lost in meditations. Such contemplation, to those who know and serve the Lord, is inspiring, edifying and soul cheering, and well may it, for life in this world without the knowledge of the Lord Jesus Christ and his mission would be

dark indeed.

Never before or since, in the history of the human family, has there been an event like this. So many miraculous things demonstrating the intervention and power of God that men cannot but marvel at the manifold grace of God.

The brilliant appearance of the angel of the Lord with the accompanying multitude of glorified beings announcing the birth of the Christ and filling the air with praise to God, must have been a thrilling experience indeed for the lowly shepherds on the hills of Judea that night. Although we are far removed from the time of these events it has a peculiar appeal to the people of God, and we linger in fancy, for a glimpse into that realm from which those glorified beings came.

All of the records connected with the birth of Christ are of great interest to us but the message of the angel to the shepherds reveals the truth that is the central theme of the Christmas message. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the

Lord." (Luke 2:10-11.)

The fact that meant so much to the shepherds and means so much to us is that Christ was born a "Saviour," born in fulfillment of a promise that had stood for ages. The fulfillment of the promises pertaining to the coming of Christ was, and is, a proof of the infallibility of the word of God given through holy men of old.

In speaking to Joseph of matters regarding the impending birth, the angel said, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21.) In this reference the same thought is borne out that Jesus came to save men from their sins. This is a truth that is given foremost importance in the New Testament scriptures. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 13:23.) "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." (Acts 13:38.) "Neither is there salvation in any other for there is none other name under heaven given

among men, whereby we must be saved." (Acts 4:12.) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25.)

In the foregoing scriptures are set forth the truths that make Christmas the day on which we celebrate the birth of Christ mean so much to us. He came to save men, He did save men from their sins, and He does save men from their sins, now. It is these facts that are another definite proof of the infallibility of

the word of God. Those who confess and repent of their sins and accept the plan of salvation as set forth in the gospel of Christ do receive remission of sins, freedom of conscience and come forth from the new birth with a power that sustains them in a newness of life. Indeed! Our Lord is a Saviour of men! Let all praise and adoration be given to this unspeakable gift to the world this Christmas day.

Selected from the
December 15, 1945 Issue
of the Bible Monitor

TEN BIBLICAL PRINCIPLES FOR EFFECTIVE DELIVERANCE MINISTRY

Explanation

The current concern about spiritual warfare has prompted our interest in running a series of articles on this vital subject. The articles have been taken from the book Strange Gods written by Brother Keith M. Bailey. A chapter entitled "Ten Biblical Principles for Effective Deliverance Ministry" will be serialized in the Bible Monitor.

These studies were written to help God's people know better how to deal with spiritual warfare at every level. They

also expound the scriptural basis and methods for such ministry to those oppressed or possessed with demonic spirits. Until recent days the church did not encounter these problems very often in America but the moral and spiritual decline in our nation has changed that situation. The revival of spiritism, the satanic teachings of the new age, and the modern interest in the occult and shamanism is there to challenge the church every day.

The Plain churches are no

exception. "Pow-Wowing" is practiced in Amish communities. Forms of shamanism have invaded some areas of alternative medicine. Some herbalists have incorporated these practices in their work.

God's people need to avoid such spiritual dangers. They should also be equipped to help those who have come into spiritual bondage by demonic encounter.

These articles will take a look at what the Bible says and what it teaches on this subject. The reader can gain understanding to the complete and glorious victory of Christ over all the powers of evil and darkness. Rather than generating fear these articles will help gain overcoming power and blessed confidence in our Lord Jesus Christ.

The Christian book market today is flooded with "how-to" books on exorcism and other aspects of demonology. However, at the time the events recorded here took place, we did not have those resources and had very little experience.

When it became evident that we were actually dealing with a case of demon possession, we were at a loss to know how to

Christ has set us free from every bondage and sends us to set the captives free. The concept set forth in this series will quicken the prayer life and stir the heart to seek first the Kingdom of God and His righteousness.

The reality of Satan and his demons can not be denied. This fact does not allow us to be neutral. We must submit totally to Christ and stand unmoved on the promises of God. Jesus plainly said, "In my name they will cast out demons." That scripture has never been revoked. The power of Christ is still the same. The Twenty-first century believer can say with Paul, "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

—Editor

proceed. Though it may sound simplistic, the Bible became our guidebook. Passages that in the past had little meaning came to life, providing us with the basic principles needed to successfully participate in such a ministry. When nothing seemed to work, time was taken to search the Scriptures for light on the situation. When we confronted a blank wall, as we often did, the

Holy Spirit always directed us to some word of truth that solved the problem. The New Testament, we believed, was the best textbook on the subject. I still believe that today.

The epistles lay the theological foundation for deliverance and relate it to the whole of biblical doctrine. Paul had a sound understanding of power encounters and instructed the Church in the importance of spiritual preparation for such encounters regardless of their severity.

The team also studied the numerous exorcistic details in the four Gospels, reading them again and again to receive insight and instruction. With the methods of Christ as our model, we were able to develop a deliverance methodology.

Those of us involved in the actual exorcism process found the manifestations of the spirits to be alarming. The violence, convulsions, frothing at the mouth and loud cries were disturbing. But after examining the manifestations in the Gospels, we discovered that what we were witnessing was similar to the New Testament accounts of demon possession.

For instance, in the most extreme biblical case, the demon-

iac of Gadara was so violent that at times all efforts to restrain him failed. He easily escaped by breaking the chains that had been placed on him (Mark 5:4).

Again, in Mark 9, the father of the possessed boy described there relates an account of the behavior induced by the mute demon. He said, "...whosoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away:..." (9:18). The demons related to animism, we discovered, also tended to be violent.

Thankfully, the biblical records assured us that we were not hallucinating, but that what we were seeing was real. Observing Christ's manner of dealing with these manifestations helped us to get perspective. He was always calm in the presence of such behavior and used His divine authority to control the circumstances around Him. It was overwhelmingly evident that Christ did not fear the spirits. Rather, they feared Him and correctly protested the threatened loss of control over their victim.

The result of our study of the Scriptures during the heat of those battles was the discovery

of ten basic biblical principles for effective deliverance ministry.

Principle One: Ask the Question

When a demon manifested itself during our first session with Lorna, the Lord drew our attention to First John 4:1-3: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesses that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of the Antichrist, whereof ye have heard that it should come; and even now already is it in the world."

Responding to this clear directive, we confronted the demon with the question, "Did Jesus Christ come in the flesh?" It responded with a clear "no." We discovered that when a spirit is tested and responds negatively according to the criteria, it is evidence that one is dealing with a true case of demon possession.

Sometimes symptoms and manifestations occur as a result

of a mental or chemical condition in the body. Exorcism will not help relieve chemically induced symptoms nor will it cure mental illness. Of course, Christ can heal such conditions in answer to prayer and anointing with oil. But when an indwelling spirit denies that Christ is come in the flesh, the appropriate method is to cast it out in the name of the Lord Jesus Christ. (Some spirits may respond positively to the test question in an effort to remain undetected. When a positive answer is given, one should simply continue to command the spirit until it answers truthfully.)

Some spirits, even after responding negatively to the test, resisted leaving. This puzzled us until we saw that Jesus in the incident of the demoniac of Gadara required the demon to give its name *after* it showed resistance. Mark's Gospel says, "For He said to him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many." (Mark 5:8-9)

The Gospels do not record that Jesus always asked the name of the demon, but in the event of obvious multiple possession, Christ called for the

name. That became a key to our case. Once the demon spoke his name, he was exposed and became more vulnerable, less resistant. This pro-

cedure proved helpful in facilitating the deliverance.

To be continued
Brother Keith M. Bailey

TRY THE SPIRITS

I John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

A careful study of I John, chapter four bids us caution with regard to spirits. We can have the spirit of Christ, or the spirit of antichrist, and it is up to us to know the difference. We cannot accept just any old thing. We must be steadfast in upholding the spirit of Christ.

The Elders of Standing Committee are responsible to declare to the world the identity of the Dunkard Brethren Church, just as each local congregation must declare its identity to the world. We must preach the gospel, being careful not to interject our own opinions, staying within the parameters of divinely inspired scripture.

In the book of Acts, chapter 15, we find the elders gathering together to discuss a problem. This is perhaps the first example

of such a meeting, and it was necessary in order to deal with apostasy. There were those who were laying on greater burdens than were necessary to bear, and this is wrong. The other extreme is also wrong, and that is why we must be scriptural in our approach to the Christian life.

In Acts 17 we read of the Bereans, "...they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Those that hear us preach and watch our manner of life need to do this. Just as the editor of this magazine checks over each article to make sure it is scripturally sound, so must the congregation of God's people compare our message with the Holy Word. If so be that apostasy creeps in the House of God, we will reject it if we know the Word and seek to do God's will.

Those who do not know the Word of God accept false teaching. It is also accepted by those

who no longer wish to serve God but seek to build a kingdom here upon this earth. In the Book of Jude he speaks of those who have turned from the faith and "are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." (Verse 16) In verse 19, "These be they who separate themselves, sensual, having not the Spirit."

Traditionally, whenever it was possible, the Brethren have used the plural ministry. If a minister gets caught up in false teaching it is easier to pull him back if there are other ministers present. Matthew, chapter 18 is used to rescue those "overtaken in a fault". This precept is extremely helpful and, if used

successfully, works with a minimum of embarrassment.

We are admonished in I John 4:2, "Know ye the Spirit of God." This we must do. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." This is the Rock on which the Church is built: the confession of Christ. Those who confess Christ must follow through and obey His Word. Belief must be followed by action. For instance, in Mark 16:16 Jesus said, "He that believeth AND IS BAPTIZED shall be saved." We believe, then we follow. Jesus said, "Follow me." He was baptized, and we follow Him in baptism. Those with the Spirit of Christ will believe and follow.

Are you trying the spirits?

Brother Lynn H. Miller

BEVERAGE ALCOHOL

The Bible and Wine

"Love not the world...." I John 2:15

"For God so loved the world...." John 3:16

Same Greek words, same human writer, same Divine Author and yet no student of the Scriptures is confused by the use of the words "world" or "love"

in these two verses. Whether a sophisticated scholar of the original languages or an untrained, but consistent reader, of the English text; no one understands any contradiction between these two verses. The way in which "world" is used becomes clear in the context of

the New Testament and John's writings in particular. The same is true of both the Greek and English word for "love". We are not led astray by the concept of semantic range if we keep both the immediate as well as the larger Biblical context in mind. In fact, this concept is taken for granted across a broad spectrum of the Church: from ardent Bible believers to rather liberal interpreters of Scripture. There is really only one word used in the Bible for which our culture dictates that there be no semantic range. And, that is the word "wine".

Even those highly educated Bible readers who know that the same Greek word "znlos" is translated as "zeal" in one place and "jealously" in another; or that "ecclesia" can refer to the church in most passages, but to a mob of unconverted folks in another, are unwilling to even discuss the semantic range of the word "wine" as used in Scripture. The power of our culture to strongly color our hermeneutic, the way we read Scripture, is awesome. The purpose of this article is not to present an exhaustive study of the topic, but to consider some key passages that may change our lives.

Glad and Raging

"And wine that maketh glad the heart of man...and bread which strengtheneth man's heart." Psalm 104:15

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1

Many verses in the Bible are positive in their appreciation of wine and the benefits that it bestows on those who enjoy it. The same Book contains many warnings about the dangers of wine that are couched in absolute, not relativist, terms. There are two primary ways of understanding all these references to wine. The majority way to view this body of teaching concerning wine is to understand that the word, in its various Hebrew and Greek forms, refers always to alcohol. Therefore, the warnings must mean that we can drink beverage alcohol, but are not to become drunk. Though this becomes very difficult to maintain in some passages, the perspective is adhered to very rigorously. The minority way to understand the passages on wine is to recognize that wine always indicates the fruit of the vine, but, that whether it is fermented or unfermented that is

in view, must be determined by context. That is, the word itself has a semantic range that must be noticed contextually.

Often the 104th Psalm is quoted in extolling the virtues of wine. And, indeed, just as the heart is made strong by bread, so it functions better (is made glad) by wine. In recent years a number of studies have indicated that wine, whether fermented or not, confers wonderful benefits upon the heart, makes it glad. And similarly, important studies have shown the very positive effects of whole grain bread on the heart as well. The irony in this verse is that, in their unwillingness to recognize the semantic range of the word "wine" in the Bible, the proponents of beverage alcohol must force an artificial semantic range on the word "heart" within the same verse! Hebrew parallelism clearly indicates that this word heart be used in the same sense in both phrases. To do otherwise indicates an agenda rather than sound exegesis. If "heart" is recognized as being used of the physical organ in both phrases, then it becomes apparent that the concept of intoxication cannot be imposed upon the text. The Psalmist is celebrating

God's good gifts to our bodies.

The verse from the 20th of Proverbs, of course, says nothing about the quantity of wine being the determining factor in its deceiving abilities. It is wine, in and of itself, which is a mocker. Clearly, in this context, the word is now signifying fermented wine, not unfermented. And, the prohibition is for this beverage as it is, not some theoretical, pre-inebriated state.

Blessing and Misleading

"...new wine is found in the cluster...a blessing is in it." Isaiah 65:8

"...it is not for kings to drink wine; nor for princes strong drink." Proverbs 31:4

Yes, our Creator has provided us with His bounties in creation! Many blessings await us in the proper use of His gifts. In fact, a blessing is present in new wine as it is found in the cluster. The many health benefits of what our culture terms "grape juice" are amazing, including its status as an antioxidant. This verse from Isaiah is one that makes it difficult to argue that the Hebrew word must always mean fermented wine. Yes, I notice that the adjective "new" is also used, however, the noun re-

mains the same! Semantic range can be accepted everywhere in the Bible except where it impacts our favorite cultural drug. Ouch!

Lemuel's mother, as recorded in the last chapter of Proverbs, had more sense than many do today. Under inspiration she indicated that persons in leadership should not use wine. Clearly, in context, she means beverage alcohol. And, again, she does not proscribe large quantities of wine, but the substance itself. For those who embrace the doctrine of the inspiration of Scripture, to play fast and loose with the implication of her words, here, is pathetic. Any person who has been called to leadership responsibilities should not be found using beverage alcohol. This would seem to include all those who will eventually reign with Christ and who will judge the world! Yes, we will all reign with Him, the ultimate in leadership!

The New Testament also teaches about wine in the same manner. Some passages decry the effects of wine, while others promote its virtues. Our Lord added to the celebration of a wedding in Canaan by furnishing wine. To assume alcohol

here is to read our culture's notions into the text. Yet, because of their "a priori" framework, many scoff at the notion that unfermented wine would be "worthy" of a true celebration of a man and wife becoming one. The oft-reinforced patterns of our society shout out that we must have alcohol to be celebrative or festive.

The Greek word "oinos" was used in extra biblical literature to indicate both fermented and unfermented wine. This documented fact from the ancient Hellenistic culture should cause 21st century Christians to take pause in our insistence on wine as always equal to alcohol. Consider this quotation in Greek by Aristotle as he uses the most accurate language of his age.

Aristotelian Logic

"For some wine (oinos), such as "gleukos", is both congealed and evaporated." Meteorologica, iv, 7

This statement of Aristotle destroys the argument that the word "oinos", the common Greek word for wine, does not have a semantic range in its usage. It clearly does in both Biblical and extra biblical writings. Note that he is equating "oinos" and

"gleukos"! Therefore, a sincere student of the Bible must always consider context when reading of this fruit of the vine to grasp whether the author's intent is alcohol or not. And, note one more very important fact spelled out clearly here: Aristotle not only uses "oinos" to refer to unfermented wine, but he also **specifies one method his culture used to preserve it in a non-alcoholic state**. One of the myths expressed far too often today is that the ancients did not preserve wine for use in an unfermented condition. This is patently untrue. In point of fact, they commonly did so and referred to the various methods that they employed. So much of our justification for drinking beverage alcohol is built upon myth and superstition. Because it suits our fancy, we are unwilling to grasp basic linguistic concepts such as semantic range. Even the most sophisticated Biblical scholar becomes naïve beyond belief when reading the word wine in Scripture.

Some have stated to me, that, if this view of the word wine be correct, then there should also be set forth within the Bible itself crystal clear teaching on when wine is appropriate to drink

and when it is not. And, of course, such a passage is provided to us in the most practical book in the Bible, Proverbs.

Knowing the Difference!

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." Proverbs 23:31

Whether in the King James Version, the New King James or other literal translations, this text provides three specific criteria to determine when it is no longer appropriate to consume wine. We are not even to look at wine once it begins to change to a reddish hue, when it "giveth his colour", that is, begins to sparkle, and when it moves itself aright, or becomes smooth to the taste. All three of these changes to wine occur when the juice begins to ferment. These characteristics of the fermentation process disallow the consumption of such wine from that point. This passage makes the most sense if "wine" is always used to indicate the fruit of the vine while allowing the context to determine its fermented status. If wine does not fall into the category described in Proverbs 23, then it is a blessing to drink and it is entirely appropriate to do so!

Yes, this perspective on the Word's teaching on wine can be radically different than our current view. It is definitely the minority perspective even among many ardent Bible believers. But, it is also the view that deals most straightforwardly with all the Biblical (and extra biblical) data. Once grasped, it will revolutionize the Church's witness to this world. May each of us

prayerfully study this issue as we teach the next generation the truth of God's Word. The Bible is consistent and clear in its message on drug use in any form. We are to be sober and earnest as we live joyfully in His presence each day!

Mike Wine
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TRUST

My LORD, He is calling me to trust,
Whatever in my life is thrust;
To constantly abide, I must.

He teaches me to follow and rejoice,
When I listen to His voice,
I am given a choice.

Quietly He waits upon my heart,
Conviction gives me a start...
My sins, they do smart!

Satan too, has things to say,
Often my heart he tries to sway;
Pressing me to go another way.

Oh but the joys that would be lost,
When o'er the waves I am tossed,
If I would loose sight of the cross!

Spirit divine, bring to mind
Your precious reHEMA of mine;
In my heart, Your words lined-

Follow Me, you will be
Sure of the truth you see;
Life to you it will be.

No more doubt of which road to take,
A blessed assurance He makes;
When I turn to Thy ways.

Rejoicing in that glorious light-
His strength is my delight;
In obedience, He gives me might.

Then my heart overflowed
With the presence of the LORD
To trust, I can afford!

-Sister Sheila Stauffer
2904 Littles Road
Arcanum, OH 45304

BIBLE STORY

CARRIED AWAY TO A MOUNTAIN

Rev. 21:10

In the New Testament it says five times that "John was the disciple whom Jesus loved." We know that Jesus loves everyone, but He liked John especially well because John loved and trusted Jesus. After Jesus went back to heaven the people who believed in Him were persecuted by those who hated Jesus. This means that they were put in prison and some were even killed because of

their faith in Jesus. John was a very important believer in Jesus because he had known Him all his life and could tell people about how Jesus lived and the good things He had done; how He had healed the sick, caused the blind to see, the deaf to hear, and had even brought back to life people that were dead! Because John was such a witness the emperor or king of Rome had taken John to a lonely is-

land where no one lived. This island was called "Patmos".

While John lived on the island of Patmos, the most wonderful thing in his life happened. Jesus, who had gone back to heaven, came to visit John on the island. He appeared to John in His glory, and His face shone like the sun. And John fell down at Jesus' feet like he was dead. It was just too wonderful. But Jesus laid His right hand on John and said, "Fear not, I am the first and the last." Jesus gave John a message for each of the seven churches in Asia; and Jesus took John to heaven and he saw the throne of God.

We don't have space to tell of all the wonderful things that were shown to John; but in the twenty-first chapter of Revelation John says he saw a new heaven and a new earth. An angel carried John away to a great and high mountain where he saw a great city called the New Jerusalem coming down from heaven. John tells us what

he saw there: how the walls of the city were made of precious stones, the gates to the city were made of pearl, the street was pure gold, there was no night there because the light and glory of Jesus would make it bright and shining all the time. There are many things that John told about – the river of life and the tree of life and the throne of God; but one thing he told I want you to remember. It is very important. In that beautiful city will be no bad people – only good; not even a person that tells lies. Now I know that children aren't always good; I know I wasn't – but there is a way that we can get to see that beautiful city. We must believe in Jesus. We must learn to love Him above everything, just like John. Jesus can make us good and pure and then when we die or Jesus comes again, we can go home to that beautiful city of God and be with Jesus always.

Brother Rudy Cover

THE WEAVING

Lord, dash my foolish fears aside
And help me now to see,
That Thou dost altogether work
Strange and mysteriously.

I know not what colors that Thou,
Wilt choose to weave in me;
But when the end of time is come
We will the beauty see.

O Lord, make me now like the sea
Whose colors both dark and light,
Doth harmonize without disguise,
In daylight and at night.

So also I shall harmonize,
When the weaving is complete;
Then no disguise shall ever hide
The beauty that is replete.

-Hope Barnes

TWO EXTREME TEACHINGS PROVIDING SIMILAR RESULTS

"Be not carried away with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." Hebrews 13:9

Today many within the earthly church are like those we read of in Acts 17:21, "(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)" Strangely enough, when seeking some new thing they often end up following an age-old error.

We would like to examine two errors prevalent in the New Testament era that still plagues the Church today. This manuscript was partially inspired by a sermon by Brother Jim Eberly.

The first error we wish to examine is that of Gnosticism. This was very close to Hermeticism, a little known but prevalent error in New Testament times. This error was represented by a body of literature, which claimed, as its author Hermes Trismegistus. This literature presented a way of redemption of the spirit from the trammels (something that confines or restrains) of matter

which issued in immortality. It held as axiomatic (self-evident) a dualism, which regarded matter as evil and spirit as good. It encouraged abstinence from the pleasures of the flesh and opposed malice, envy, deceit, anger and avarice (greed). This sounds like a teaching with very high morals, something to be encouraged to follow! However, like so much of the religious life of the Graeco-Roman world, it was syncretistic. It mixed polytheism, pantheism and astrology.

Gnosticism greatly influenced Christianity in its earlier centuries. The majority of Christians ultimately rejected it. However it had an enduring effect upon Christianity. It was pre-Christian in its origin. It offered a way of freedom from the material world into the realm of pure spirit, and into freedom from the fatalistic (inevitable) control by the astral powers which underlay the current belief in astrology. It claimed possession of a secret Gnosis, or knowledge, through which this could be obtained, and made much of sacraments, ceremonial washings, and other rites. It was for the privileged few who shared the knowledge through which

emancipation was to be achieved. It took over from any source whatever it deemed of value. This teaching did not believe God created the Earth because of evil present in the world. They did not believe God had a Son. They thought that Christ could not be human.

There are various influences that use parts of this error. Astrology has been so widely accepted that most newspapers carry a daily horoscope. Some modern day cults use this as their basis of belief. Many who claim to be Christians read and adjust their life according to this error. The ecumenical movement is guilty of syncretism. Their theology is pretty much a mix and match movement. They, for the most part, are active in doing good and opposing many of the same things as Hermeticism. At the other extreme are those who would judge the salvation of anyone outside of their own "Gnosis."

The opposite extreme position is that of the Antinomians. These individuals were anti-law. They believed that a righteous life had nothing to do with salvation. They had an extreme teaching that you can continue in sin as long as you believe

right. John Bunyan, the author of the famous Pilgrim's Progress, opposed this teaching. Although most within the movement would deny it, this sounds to us like unconditional eternal security. The ecumenical movement would also fit into this category. They have a strange mixture of opposing those things that harm others while defending what is known as alternate lifestyles. Many groups have redefined sin.

There is a need for a balance between the privileged few of Gnosticism and the acceptance of sin found in the teaching of the Antinomians. It also brings to mind again the struggle between works and grace. We

must be careful not to be carried about with divers and strange doctrines. The times are full of many strange and confusing teachings. Be careful of those who deny the need for our hearts to be established with grace. No special knowledge will bring salvation outside of the revealed Word of God. Our own attempts at moral living without the grace of God will be fruitless. Sacraments, ceremonial washings and other rites are all merely attempts of man to please a Holy God without His grace, if it is not included.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

OBITUARY

JOHN L. PEFFER

Bro. John L. Pfeffer, 74, of Carlisle, Pennsylvania, passed away suddenly, on August 17, 2005, at his home. He was born April 4, 1931, in Monroe Township, Mechanicsburg, Pennsylvania. He was the son of the late Edgar W. and Mary Spangler Pfeffer.

On October 24, 1949 he married Joyce A. Durnin. To this union were born two sons, Scott J. and David M. both of Carlisle, Pennsylvania; and six daughters, Carolyn L. Mitchell, Knoxville, Tennessee, Marjorie L. Jones, Diane M. Beeman, both of Carlisle, Pennsylvania, Becky S. Lichtenberger, Shippensburg, Pennsylvania, Kristen L. Bitner, Harrisburg, Pennsylvania and Laura R. Robinson, Peyton, Colorado.

He also leaves to mourn, three brothers, Paul E. Pfeffer, Mechanicsburg, Pennsylvania, F. Glenn Pfeffer, Carlisle, Pennsyl-

vania and Roy A. Pepper, Philadelphia, Pennsylvania; two sisters, Florence Musgrove, Ellicott City, Maryland and Mary Paulus, Mechanicsburg, Pennsylvania; twenty five grandchildren and thirteen great-grandchildren.

He was preceded in death by a brother, Edgar W. Pepper, Jr.

He was a Cumberland County farmer and also drove truck for Central Soya for twenty-five years and then Fed Ex until he retired in 2004.

He was licensed into the ministry at the Carlisle Church of the Brethren in 1956. In the spring of 1965 the family moved to Springfield, West Virginia, where he farmed for several years. He was ordained into the ministry at the Ridge Dunkard Brethren Church on March 13, 1965.

In the spring of 1968 the family moved to Herndon, Virginia where John worked for the VA Beef Corporation.

In the summer of 1969 the family moved back to Carlisle, Pennsylvania. He continued his ministry at the Mechanicsburg Congregation. He was ordained an Elder on February 13, 1987.

When the Mechanicsburg Church was sold he continued his ministry at the Mohlers Meetinghouse until his death.

Funeral services were conducted at the Malpezzi Funeral Home, Mechanicsburg, Pennsylvania, Monday, August 22, 2005. Officiating were Bro. David Aungst of Pine Grove, Pennsylvania and Bro. Lynn H. Miller of Newmanstown, Pennsylvania. Burial was in the Mohlers Church Cemetery.

Parting Song

The day is closing, Ah, why should you weep,
Tis thus that God gives, His beloved ones sleep.
I see the wide water, So deep and so black,
Love waits me beyond it, I would not go back:
I would not go back, Where its joys scarce may gleam,
Where even in dreaming, We know that we dream,
For though lifes filled for me, All measures of bliss,
Has it anything better, Or sweeter than this?

I would not go back, To the torment of fear,
To the waste of uncomfot, When home is so near.
Each night is a prison bar, Broken and gone,
Each morning a Golden gate, On farther on.
On, on toward the City, So shining fair:
For He that hath loved me...Died for me...is there.

This poem by Alice Carey, was found in an old Bible three days after John suffered a fatal heart attack. It seemed to speak to us in a comforting way.

The Family

MARRIAGE

ST. JOHN-CARPENTER

Sis. Amber St. John, daughter of Bro. Rick and Sis. Anna St. John and Bro. Marlin Carpenter, son of Bro. Bob and Sis. Clarice Carpenter were united in marriage on August 6, 2005 at Zion Menonite Church, Archbold, Ohio. Their address is 5095 South State Road 19, Peru, Indiana. 46970

NEWS ITEMS

NOTICE

All Presiding Elders are reminded to send to the Editor, all changes needed to be made concerning their congregations in the February issue of the Bible Monitor.

The Editor will need these changes by December 15, 2005, so the February issue may be as complete and accurate as possible. Thank you.

THANK YOU

Many blessings and thanks to all who sent me a 90th birthday card. It was good to hear from the sisters that I have learned to know over the years.

Sister Maxine Swihart

WISH LIST

I would like to collect a complete set of District Meeting Minutes for both the Third and Fourth Districts. They will be used in compiling the Dunkard Brethren History Book, then placed in the collection of the Brethren Heritage Center.

If you are willing to share any of these minutes, you may either hand or send them to me. Thank you for helping preserve the history and heritage of the Dunkard Brethren Church.

Brother Paul Stump

**ADULT SUNDAY SCHOOL LESSONS FOR JANUARY
2006**

Jan. 1 – Thanksgiving for Loving Saints – Col. 1:1-8

1. With what authority could Paul say “by the will of God”?
2. Where did Paul hear of their faith in Christ and their love towards all saints?

Jan 8 – Paul’s Prayer for You and I – Col. 1:9-18

1. How were they delivered from the powers of darkness?
2. Have we been translated into the Kingdom as were Paul and the Colossians?

Jan. 15 – Christ Reconciles the Alienated – Col. 1:19-29

1. Did it truly please the Father to take the course of action necessary to redeem a fallen race, and what was that course of action?

Jan. 22—In the Father and Son are all the Treasures Hidden-Col. 2:1-10

1. Explain Paul's great conflict.
2. Do we need to beware "lest any man should beguile you" to-day, and why would anyone desire to "beguile" us?

Jan. 29 – Made Alive Together with Him – Col. 2:11-23

1. How can we be quickened if we are already dead in our sins?
2. If we be "dead" with Christ from the rudiments of the world, why do we have to fight such a fierce on going battle?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JANUARY 2006

Jan 1 – The Beginning – Gen. 1, John 1:1-15

1. John came to bear witness of the Light. Does the Light need a witness today?
2. If every man that cometh into the world is lightened by the true Light, why are so many in darkness today?

Jan. 8 – Paradise – Luke 23:39-43, II Cor. 12:1-4, Rev. 2:1-7

1. The church at Ephesus had much to their credit, "Nevertheless I have somewhat against thee". As a church today do we need to "repent and do the first works"?
2. What must be overcome to eat of the tree of life?

Jan. 15 – Peace – Psalms 4:4-8, Luke 1:76-80, John 14:1-6 & 27

1. The world seeks peace. How does the peace that Jesus offers differ from the peace sought by the world?
2. What is the correlation between light and peace?

Jan. 22 – The Ethiopian Eunuch – Acts 8:26-40

1. The angel of the Lord spoke to Philip. An Ethiopian went to Jerusalem to worship. The spirit spoke to Philip. Can we expect to hear from God in a similar manner today, are we tuned in to hear, and how do we respond?
2. Do men need a guide today?

Jan. 29 – The Carpenter's Son – Matt. 13:53-58, Mark 6:1-5

1. Who and what was the carpenter's son besides the carpenter's son?
2. Did the works of Jesus play a role in the fact that the people were astonished?

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